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THE
MAHÁWANSO

of Mahāwamsa
IN ROMAN CHARACTERS.

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WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

PĀLI BUDDHISTICAL LITERATURE

—
IN TWO VOLUMES.
—

Vol. I.

CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

BY THE HON. GEORGE TURNOUR Esq.

CEYLON CIVIL SERVICE.

Ceylon:

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1837.

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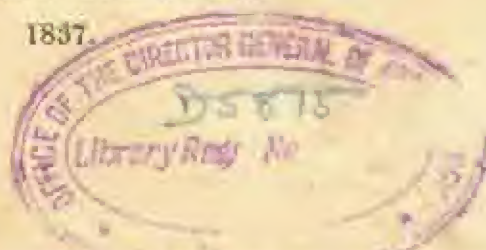
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TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

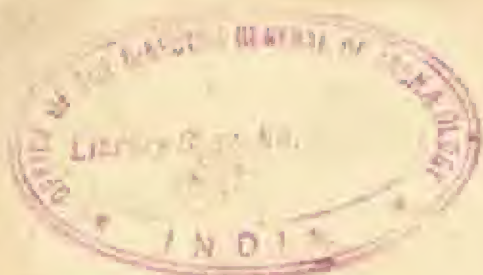
GEORGE TURNOUR.

KANDY, CEYLON, 31 May, 1837.



1880





INTRODUCTORY ESSAY

AND

Appendixes.





INTRODUCTION



THE circumstances under which "*The Errors of the History of Ceylon*," which was published in the Ceylon Almanac of 1853, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

SIR,—In compliance with your request, I have the pleasure to send you a chronological table* of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for these works, unacquainted themselves with the native languages, and misguid- ed by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

COOMARATTA affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the sixth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

PEREIRA asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island; the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BERGHAUPT, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of civilization than it now enjoys; although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILADELPHUS, professedly writing "*The History of Ceylon from the earliest period*," which is prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wijayan dynasty in A. D. 106, instead of B. C. 543; and is then induced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded, through the labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVE appears to have been more accurately informed; but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history, and are not sufficiently advanced to relate it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use of all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahavamsa*. It is composed in Pali verse. The prosody of Pali grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, directed of the narrative portion of the Epitome, will be found in the Appendix. The names being spelt as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one uninterminable word, it will readily be imagined what a variety of constructions such sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pāli manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pāli works of any note, usually compiled a commentary also, containing a liberal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pāli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahāwamsā*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Gāḍḍa, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgungalla wharve, a temple built in the reign of Sādhimissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahāwamsā* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portions of the *Mahāwamsā*, but it has likewise refuted that tradition, by proving that Mahādharmā, the writer of that commentary, was also the author of the *Mahāwamsā*, from the commencement of the work to the end of the reign of Mahā Sen, at least, comprising the history of Ceylon from a. c. 543 to a. d. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurādhapura, under the auspices of his nephew Dāsa Kalliya, between a. d. 455 and 477. It is still doubtful whether Mahādharmā was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to a. d. 301, and the subsequent portion of the work is usually called the *Sulu Wamsā*, I am disposed to infer that he only wrote the history to a. d. 301.

From the period at which Mahādharmā's work terminated to the reign of Pallama, there is, a. d. 1206, the *Sulu Wamsā* was composed, under the patronage of the last named sovereign, by Dharmā Kirti, at Dambadeniya. I have not been able to ascertain by whom the portion of the history from a. d. 1267 to the reign of Prākrama Bāhu of Kurunegalla was written, but from that reign to a. d. 1753, the *Mahā* or rather *Sulu Wamsā* was compiled by Tibbottuwessā, by the command of Kirti-Sena, partly from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Rājā Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahāwamsā*, are the following; which are written in Singhalese, and contain the history of the island, also from a. c. 543, to the period each work was written.

The *Prākaraṇīya*, composed by Mañjuśrī, (in the reign of Prākrama Bāhu, between a. d. 1266 and 1301)

The *Nidānāyasyaka* or *Sādhakāśāstra*, by Dambadhāra Jāya-Bāhu, in the reign of Bhuvanaka Bāhu in a. d. 1347.

The *Rājatarāṅkara*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarāja of Weligampaya wharve.

The *Rājavalāka*, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the *Mahāwamsā*.

Lastly, *Wīraśāstara* Mañjuna's account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Ejectome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and gives, in some cases greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of these annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pāli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurādhapura and to Triparambatte, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832.

GEORGE TURNOUR.

Ceylon Civil Service.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahāwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pāli Buddhistical records, as exhibited in the Mahāwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "History of Buddhism," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pāli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

To the Chairman and Deputy Chairman of the Council of Directors

13, Great Cumberland Place, 15th Nov. 1879.

GENTLEMEN,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called *Mahāvamsi*, the *Rajavallī*, and the *Rajaratnamālī*. The first is written in the Pālī, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the undiminished influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both friendly and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's generous intention into effect; and in procuring for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the *Mahāvamsi*, *Rajavallī*, *Rajaratnamālī*, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Buddhist religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translator, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pālī and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pālī and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JENNINGS.

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island,*" by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Pāli Mahāwanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Pāli original, and translating it into the vernacular language (from which "*the official translators*" were to transcribe it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Mahāwanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Mahāwanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators,*" by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom preserved in beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the cause above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "*The Sacred and Historical Books of Ceylon.*"

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Mattesivee called *Second Petisa*, became king of the island of

Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddha 230, in the eighteenth year of the reign of the king Derrasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poison:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon; the ally of Asoka, the emperor of India, and the founder of buddhism in this island. His individual name was "Tissa." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewānampiyatissa;" literally, "of-the-deer-of-the-delight-tissa." This title in the Singhalese histories is contracted into "Dewenipattissa;" and in the vernacular language, "deveni" also signifies "second." These "official translators," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*" [1]

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddha, who has overcome the five deadly sins, having seen Buddha Deepankara,* did express his wish to attain the state of Buddha, to save living beings, as twenty four subsequent Buddhas† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient; he is the Buddha, the most high lord Guddma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhas*" subsequent to Deepankara; and, secondly, in adopting the peculiar spelling, "Guddma," for the name of the present Buddha, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of those blunders: viz.,

* "In the Buddhist doctrine (according to the first note) there are to be five Buddhas in the present kalpe: Maha'dewa'nara, Goutama, Deepankara—these have already existed and are in nirwana;—Gua'dma, the fourth, is the Buddha of the present system, which has lasted 2572 years in 1836; the Buddha venusa or era, according to the greatest number of coincident dates, having commenced about the year 340 a. c."

† "The latter Buddhas (according to the second note) are inferior persons, being usually the companions of the Buddha, for their zeal and fidelity entitled to the divine privileges."

The former of these notes makes "Deepankara" the immediate predecessor of "Guddma," all "*subsequent Buddhas*," therefore, must become equally subsequent to him,—and yet the term is applied in the translation to those predecessors of "Guddma," by whom his advent was predicted!

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhas, styled, respectively, in Pāli, "Lokuttaro" and "Pacchēko." The former term, derived from "Lokassa-uttaro" contracted into "Lokuttaro," signifies "the supreme of the universe." The latter from "Pati-ekam," by permutation of letters contracted into "Pacchēko" and "Pachché," signifies "severed from unity (with supreme buddhahood);" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddha, as he is only manifested during an "abaddhāpādo," or the period intervening between the nibbāna of one, and the advent of the succeeding supreme Buddha; and attains nibbāna without rising to supreme buddhahood. These terms in Singhalese are respectively written "Louturā" and "Pasē." But "passé" (with a double s.) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhas exclusive of Dipankara; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhas and the Pasē Buddha," or "the twenty four Buddhas, commencing with Dipankara; and the Pasē Buddhas," as having been the sanctified characters who vouchsafed to him the "wisserama" or sacred assurance. By some jumble, however, the word "pasē" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhas," instead of being rendered as the appellation of an inferior Buddha. Hence the rendering of the passage, "did express his wish to attain the state of Buddha, to save living beings, as twenty four subsequent Buddhas had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Louturā Buddhas" are stated to be "inferior persons, usually the companions of the Buddha;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasē Buddha" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddha is called "Guādma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guādma" was here intended for the Ceylonese appellations (Pāli) "Gātama," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhas of this (Pāli) "kappo," (Singhalese) "kalpa," who have already attained buddhahood. They specify them to be Mahādewānan, Goutama, Deepankara, and Guādma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahādewānan" is not the individual name of any one of the twenty four Buddhas. It is an epithet applying equally to all of them, and literally means "the chief of the devas." The first Buddha of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhas there is no other Goutama than the Buddha of the present period) but "Kongāmanasa." The third is not "Deepankara," for he is the first of the twenty four Buddhas, but "Kassapa." The fourth, or present Buddha, is not "Guādma," but, in Pāli, Gātama; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddha of this kappo, the publishers have, I presume, adopted the spelling "Guādma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhas; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "two ablest priests of Buddha," and the "official translators;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhas are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the Buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhas mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Buddha, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhas, viz., Vipasya, Sikhi, and Wimbhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the name of every one of the twenty four Buddhas, stated in the order of their advent: to which work there is a valuable commentary, either giving the history of every one of these Buddhas, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (*Mahāvamsa-Tikā*), for I observe in the list of Pāli and Singhalese books, — vol. iii. p. 170 — two copies of that work are mentioned; one in the temple at Muligirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (*Rājapaxa, maha modhar*), who was himself the best Pāli and Singhalese scholar in the country." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the Buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Pāli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Pāli scholars resident in the maritime districts of the island, than *Rājapaxa* was. This was, however, the full extent to which this chief could have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the *maha modhar* was not himself either a Pāli, or an English scholar. That is to say, he had no better acquaintance with the Pāli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English. * He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Pāli version translated into Singhalese, and of the Singhalese version into English.

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had, in naming *Rājapaxa, maha modhar*, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent undersheriff, *Mr. Dias, modhar*) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Pāli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Pāli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three Singhalese books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The Mahāvamsa is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pāli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Jātakas or incarnations of Buddha."

This extract serves to acquit him most fully of laying claims to any knowledge of the Pāli language, as he only speaks of having "carefully compared the translations of the three Singhalese books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgement of the Mahāvamsa is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in reference to that mutilated abridgement and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant"!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Mahāvamsa a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "*The History of Buddhism*," makes the following note at p. 7 of that work:

"According to the information published in a manuscript note, by the translator, Raja-paksa, a well known intelligent native of Ceylon, the Mahāvamsa is one of the most esteemed of all the sacred books of his countrymen, and has the reputation of being among the oldest of their writings, being throughout composed in Pāli, the sacred buddhist language. The work has been so carefully preserved, that not slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Buddha,' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rājapaksa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Mahāvamsa "is one of the most esteemed of all the sacred books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fault, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The Sacred and Historical Books" are to be attributed to him.

Thus, p. 63, the translator states that "Mahinda was accompanied with his nephew Sumenow, a samanere priest, seven years old, the son of his sister Sangamitrah;" and p. 97, "The first queen Anulab, and 500 other queens, having obtained the state of Sakertahgany, and also 500 pleasure women, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subject in the following passage, p. 100, "In these days, the queen Anulab, together with 1000 women, were created priestesses by Sangamitrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matrons queens and pleasure women*," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these *sacred virgins*, was entitled, at her command, to a pardon; and this privilege was *subsequently copied*, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "*matrons and pleasure women*" were considered either to assume the character of "*sacred virgins*" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "*was subsequently copied, and adopted among the Romans*." Again, p. 322, in a note, he states correctly enough, that the "*upasampada* were the priests of the superior quality." But at p. 300, where the ceremony of upasampada (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dattoon, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "*Sacred and Historical Books*," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "*The History and Doctrines of Buddhism from Sir A. Johnston's collection of manuscripts*."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "*pitakattaya*," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either *consulted* in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The History of Buddhism" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guadima, this distinguished teacher of the eastern world, has chosen to make the scene of his birth, and the chief theatre of his acts and miracles: p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, whence he ascended to the *Dēvalōka heavens*;" p. 72. "The buddhist temple of Mulgirigala on Adam's peak, is declared to be within this region (Jugandara Parwatta.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his ascension took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labours of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the translation alone of a Pāli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries*: and a connected sketch of the buddhistical history of India, embracing the interesting period between *a. c. 600, and a. c. 300*: besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pāli buddhistical records, as exhibited in the *Mahāwanso*; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the prevailing religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was *Sanskrit*.

The rival religion to hinduism in Asia, promulgated by Buddhas antecedent to Gôtama, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gôtama, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

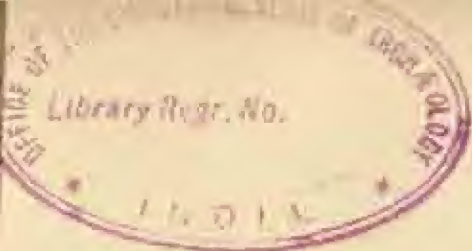
Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects presented each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalisks to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, laboured to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the Pâli or Mâgadhî language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the most success, is History; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalisks. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important



chronological and historical results; the identification and arrangement of the ancient coins found in the Punjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cossons Krom and professor Wilam; and the translation of the hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent disclosures in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have continually borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To these, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and timed in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is it to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahabharata* with *Heredotus* and *Justinus*.

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. *Menitis mutandis*, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of English education,” to be conceived in the same spirit.

These early assertions, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a general interest towards, or the realisation of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question, viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientologists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information these languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientologists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “You will not perhaps be disposed to admit more translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the Hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Rāthasanta Sērman, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purāṇas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Pradyota*, one of the twelfth king, was put to death by his minister, *Sannas*, who placed his own son *Pradyota* on the throne of his master; and this revolution constitutes an epoch of the highest importance to our present inquiry: first, because it happened, according to the *Bhagavata-purāṇa*, two years before Buddha's appearance in the same kingdom; next, because it is believed by the hindus to have taken place 3034 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government; and that chronology I will now lay before you, after observing only, that *Rāthasanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avatars in their proper places.

KINGS OF MAGADHA.	
<i>Pradyota</i>	B. C.
<i>Palasa</i>	2100
<i>Vishakhayajna</i>	
<i>Rajasa</i>	
<i>Nandivardhana</i>5 reigns = 133	
<i>Sistraga</i>	
<i>Cucavarna</i>	1963
<i>Chetumatherman</i>	
<i>Chakrayajna</i>	
<i>Vidhana</i>	
<i>Ajatantra</i>	
<i>Dushtana</i>	
<i>Ajaya</i>	
<i>Nandivardhana</i>	
<i>Mahamudi</i>10 reigns = 360 years	1603
<i>Nanda</i>	

"This prince, of whom frequent mention is made in the *Sauvrit* books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahmin, whose name was *Chinasya*, and who raised to the throne a man of the *Maurya* race, named *Chandragupta*. By the death of *Nanda* and his sons, the *Chakriya* family of *Pradyota* became extinct.

MAURYA KINGS.	
<i>Chandragupta</i>	B. C.
<i>Varisani</i>	1503
<i>Asocavardhana</i>	
<i>Suryasa</i>	
<i>Demetrius</i>5	
<i>Sangha</i>	
<i>Selima</i>	
<i>Somasarman</i>	
<i>Satadhanusa</i>	
<i>Vikramaditya</i>10 reigns = 157.	

"On the death of the tenth Maurya King, his place was assumed by his commander-in-chief, Pushyamitra, of the Sunga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Patalibothra Megasthenes was deputed, is placed on the throne about *a. c.* 1502; which is at once an anachronism of upwards of seven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to recommending it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the *buddhistical* chronology; and it exhibits, in a remarkable degree, the ungenialous approaches to truth, as regards the history of the Buddha, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford* next brought the chronology of the hindus under consideration, by his "*Genealogical Table*," extracted from the Vishnu purāṇa, the Bhāgavat, and other purāṇas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the purāṇas (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishtira reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,224,000,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd and inconsistent with reason, must be rejected. The monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Egyptians, and, I believe, also by the Celtic tribes; for we read of a learned union in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, furnishing the points of historical truth, branched into the mass of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in *poen. MES.* He adds also, according to Clement of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious similarity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his customs. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, visited India, made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much that as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularises his list of kings, according to the average term of human life, and thereby approximates the hindu to the European chronology. "The purāṇas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the ems of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance^a also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Kāliyuga by upwards of seventeen centuries.

^a The beginning of the Cālī-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3150 a. c.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

In the Vishnu, Brāhminā, and Yāgy perīva, it is declared, that from the beginning of the Cālī-yuga, to Mahananda's accession to the throne, there were exactly 1013 years. This emperor reigned 73 years; his sons 17, in all 40; when Chandragupta ascended the throne, 513 years a. c.—The Cālī-yuga, then, began 1370 a. c., or 1314 before Vicramaditya; and this is confirmed by an observation of the place of the solstices, made in the time of Pārisatra; and which, according to Mr. Davis, happened 1391 years a. c. or nearly so. Pārisatra, the father of Vyasa, died a little before the beginning of the Cālī-yuga. It is remarkable that the first observations of the colures, in the west, were made 1553 years before Christ, about the same time nearly, according to Mr. Bailly.*

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic prevarications, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "*Rājā Taringini*, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the *Rājā Taringini*, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Achar, Abulfaiz; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Achar. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Achar, is one mentioned by Bernier, who states, an abridged translation of the *Rājā Taringini* into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard anything more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mirza Hussain, Kāsh, &c. the reader, and by Hyder Muter, Chaudwasi, whilst the work in which this notice occurs, the *Wakhat-i-Cashmir*, was written in the time of Mohammed Shah; as was another history of the province, entitled, the *Nawadir-ul-Athibar*. The fashion seems to have continued to a very recent date, as Ghulam Hussain notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jirana the Sultān, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alam.

The all directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the *Ayin Asherī*, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry, but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Samudra Chakravartī authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a kashman, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the *Raja Tarangini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Tarangini* has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods: a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Tarangini* of Calhana, *pradit*, the son of Champana; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of *Bhaskara* and *Naradita*; the history of *Gomasta* and his three successors, by *Hala Raja*, an *asurite*; of *Lava*, and his successors to *Asoka*, by *Padma Mihira*; and of *Asoka* and the four next princes, by *Sri Uchirillagan*. He also cites the authority of *Nila Muni*, meaning probably the *Nila Purana*, a *purana* known only in Cashmir, the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. The history of Calhana commences with the fabulous ages, and comes down to the reign of *Sangrama Deva*, the nephew of *Didda Rani*, in *Saka* 949, or *a. d.* 1077, approaching to what appears to have been his own date, *Saka* 1079, or *a. d.* 1148.

The next work is the *Rajavall* of *Jana Raja*, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhana stops, and is close about the time of *Zoh-ul-Ab-ul-din*, or the year of the *Hijra* 815, as we know from the next of the series.

The *Sri Jaina Raja Tarangini* is the work of *Sri Vasa Pandita*, the pupil of *Jana Raja*, whose work it professes to continue, so as to form with it, and the history of Calhana, a complete record of the kingdom of Cashmir. It begins with *Zoh-ul-Ab-ul-din*, whose name the unprepared reader would scarcely recognize, in his *Nagari* transfiguration of *Sri Jaina Oshobha Dina*, and closes with the accession of *Fateh Shah*, in the year of the *Hijra* 882, or *a. d.* 1477. The name which the author has chosen to give his work of *Jaina Tarangini*, has led to a very mistaken notion of its character; it has been included amongst the productions of jain literature, whilst in truth the author is an orthodox worshipper of *Siva*, and evidently intends the spirit he has adopted as complimentary to the memory of *Zoh-ul-Ab-ul-din*, a prince who was a great friend to his kind's subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Tarangini*, was written in the time of *Asher*, expressly to continue to the latest date, the production of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of *Asher's* empire. It begins accordingly where *Sri Vasa* ended, or with *Fateh Shah*, and closes with *Naseb Shah*, the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during *Humayun's* retreat into *Penna*. The work is called the *Rajavall Patana*, and is the production of *Panja* or *Pranaja Bhutta*.

Of the works thus denoted, the manuscript of Mr. Speke, containing the compositions of Calhana and *Sri Vasa*, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of *Panja Bhutta*, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of *Jana Raja*; and but two of them, the transcript of Mr. Colebrooke's manuscript, has the third taxing or section of Calhana's history. The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable. The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of *Abulfazel*, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far as, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the *Rajā Tarangīn* is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was unaccountably constructed on a different principle, and depends upon the date of Gomerda the third, which, as I have previously explained, is established according to the chronology of the text. Gomerda the third lived, according to *Calhana pandit*, 2220 years before the year Sam 1070, or A. D. 1148, and consequently his accession is placed A. D. 1182; the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1030, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahomed's invasion, and the introduction of a Pithivi Pāṭa, who is very possibly the same with the Pithura Pal of Lahore, mentioned in the *Mohammedan Histories*."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gomerda the third is not less than 790 years; the date arrived at by this recession being A. D. 388, while the text gives A. D. 1182; and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text A. D. 3714, and adjusted epoch A. D. 2666.

In Colonel Tod's superb publication, "*The Annals of Rajasthan*," the whole of the above data are reconsidered in reference to the Hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the *Balabhi*) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's preface to his translations of the historical dramas—the *Mudra Rakhasa*, and the *Ratnavali*; to both which I shall have to refer, in commenting on the chapters of the *Mahāwanso*, which embrace the periods during which the events represented on these Hindu plays occurred.

I believe, I have now adverted to the principal published notices of Hindu literature, in reference to continuous Hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct Hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the Hindu faith is based.

* I have ventured to suggest in an article in the *Journal of the Asiatic Society* for September 1835, that this anachronism amounts to about 1177 instead of 790 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing Hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the names also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahá-rāja*, which would characterize their royal descent and rights—the king himself (*SAMUDRAGUPTA*) and his father are distinguished by the title of *Mahá-rāja-Adhí-rāja*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named *CHANDRAGUPTA*, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Punic and the Greek histories meet, the *CHANDRAGUPTA* or *SANDRACOTTUS*, to whom *STRABO* and *STRUTON* sent the able ambassador, from whom *STRABO*, *ARRIAN*, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of *NANDA* in the person of *CHANDRAGUPTA*, and the destruction of the nine usurpers of his throne; and in what the inscription, line 16, tells of the guardian *GIRI-KALKA-BAKA-SYANI*, he might trace the exploits of *CHANDRAGUPTA*'s wily brahman counsellor *CHA'NAKYA*, so graphically described in the historical play called the *Madra-Rárasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

"able minister RA'XASA, until he recovered the throne: may the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of CHANDRAGUPTA's son, father, grandfather, and guardian minister, to none of whom do the known Punic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

"But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Kattriya Râjas of India, the CHANDRAGUPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Kattriyas, (being, like the family of the NANDAS, of the inferior caste of Sudras, as the Greek accounts unite with the Purânas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pâtaliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of CURU, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription: but if I mistake not, in a much nearer kingdom, that of Caryâsenhja or Canouje."

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pâli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahâwanso, that the Mûriyan was a branch of the Sâkyan dynasty, who were the descendants of Iskhwaku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mûriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pâtaliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Sumnigo, was the issue of a Lichchawi rîja, by a "nagarasôbbhin,"—one of the Aspasis of Râjagaha: he married the daughter of the eldest of these maternal uncles, who were of the Lichchawi line: the issue of that princess would hence appropriately enough be termed "maternal grandson of Lichchawi:" and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rîjas whose names are inscribed, to the title *Mahâ râja Adhi râja*." Dr. Mill thus translates the 26th line of the inscription.

"Of him who is also maternal grandson of LICHCHAWI, conceived in the great goddess-like CEMARA-DEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods:—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusaro of Pâli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahâwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammasôko, a similar epithet is applied to his empire.

The *amended rules of grammar* have been formed into memorial verses by Bhartṛihari, whose metrical aphorisms, entitled *Dhātū*, have almost equal authority with the precepts of Pāṇini, and annotations of Cāṇakya. If the popular traditions concerning Bhartṛihari be well founded, he lived in the century preceding the Christian era: for he is supposed to be the same with the brother of Viṣṇuśekhara, and the period when this prince reigned at Ujjayini is determined by the date of the sunset era.

It can be no matter of surprise, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Māgadhī with Apabhraṃśa, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama," that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalisists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanskrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prākrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Māgadhī language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Māgadhī from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prākrit generally, and the Māgadhī in particular; yet, in his introduction to "the Drama of Vikramā and Urvashī, one of the three plays attributed to Kālidāsa" he bears the following decided testimony in its favour:—

"The scheme of the Prākrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language: and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanskrit must have been highly cultivated long before the play was written, and this might lead us to doubt whether the composition can bear so remote a date as the reign of Viṣṇuśekhara (360 B.C.). It is yet rather uncertain whether the classical language of hindu literature had at that time attained so high a polish as appears in the present drama: and still less, therefore, could the descendants have been exquisitely refined. If the parent was comparatively rude. We can scarcely conceive that the cultivation of Prākrit preceded that of Sanskrit, when we advert to the principles on which the former seems to be evolved from the latter; but it must be confessed that the relation between Sanskrit and Prākrit has been hitherto very imperfectly investigated, and is yet far from being understood."

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Māgadhī language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Pālī on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Pālī language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue pālī? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanscrit? Dans quelle mesure s'est-elle prise la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse? Le pali diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, où parle-on d'un patois uniformément et invariablement le même? Enfin le pali présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui, et, s'il en présente, de quelle nature sont-elles? On conviendra sans peine que le seul moyen d'essayer de résoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du pali : c'est ce que nous allons tenter de faire, mais, avant que nous commençons, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puiser la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idioma auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires : c'est de l'apprendre dans les grammaires originales, c'est-à-dire, celles de l'auteur ou du plus connu, ou d'en abstraire la connaissance des livres et de la littérature même. Les sources de la première espèce existent pour le pali, au moins Laysan affirme-t-il qu'on possède à Ceylan quelques vocabulaires et grammaires de cette langue, et Jéruville donne en effet le titre de plusieurs ouvrages de ce genre, dans son *Mémorial* cité plus haut. Pour nous, ce secours nous a complètement manqué ; si nous eussions voulu faire la grammaire nous-même, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement interrompus sous un autre rapport, ne sont malheureusement toutes les pièces propres à faciliter un pareil travail. On verra par les notes, que nous avons donné dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il répétait constamment, avec le retour des mêmes formules, la répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de formes, et c'est pour s'en être peu ou en secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pali.

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pali afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Telfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pali Grammar extant in Ceylon, called the *Balāvatāro*, and of Moggallāna's Pali vocabulary, both which, as well as the Sinhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the *Balāvatāro*, and on the Pali historical work I have now attempted to give to the public, the claims both of the Pali language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pali grammar noticed in the literature of Ceylon, is that of Kachchāyano. It is not now extant. The several works which pass under the name of Kachchāyano's grammar, are compilations from, or revisions of, the original: made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the *Balāvatāro*.

The oldest version of the compilation from Kachchāyano's grammar is acknowledged to be the *Rūpasiddhi*. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daksina, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that Kachchāyano,* whose identity Mr. Colebrooke says in his essay, is

* *Caryapana*.

"Bhagavā (Buddha) seated in the midst of the four classes of devotees, of which his congregation was composed, (visitors and priestesses, male and female lay devotees);—opening his sacred mouth, like unto a flower expanding under the genial influence of Buddha's rays, and pouring forth a stream of eloquence like unto that of Brahma,—said: 'My Disciples! the profoundly wise Śāriputta is competent to spread abroad the tidings of the wisdom (contained) in my religion) by having proclaimed of me that:—'To define the bounds of his amministry by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured; let the particles of matter in the great earth be numbered;' as well as by his various other discourses."

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Śāriputta. By the Achāryas also the wisdom of Śāriputta has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddha) allotted, from among those who were capable of illustrating the word of Tathāgata, this important task to me,—in the same manner that a Chakravartī raja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Paritrāyaka. I must therefore render unto Tathāgata a service equivalent to the honour conferred. Bhagavā has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagavā has vouchsafed to propound."

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanskrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathāgata, the knowledge of the word of Buddha." Thus the thirde Mahākāśchāyana, who is here (in this work) called simply Kāchchāyana, setting forth his qualification; pursuant to the designation of Buddha, that "sense is represented by letters," composed the grammatical work called *Niruttipitaka*.*

There are several other editions or revisions of Kāchchāyana's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the *Pyūgghasiddhi* alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"Sā Māgadhī; vāṭṭa bhāṣā, nandiyādi kappikā, brahmadēśasuttāṭṭhā, Sambuddhāchāpī bhāṣarī."

From these different grammars, the *Bāṭṭavāṭṭa*, translated by the Rev. Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the *Abhidhānappadīpikā*, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāna, at the Jēta vihāra, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Polatthinagara, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit *Amerakōsha*; which is also extant in Ceylon. There is also another series of grammars called the Moggallāna, deriving their name from the author of the *Abhidhānappadīpikā*, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhī language had already attained the refinement it now possesses, at the time of Gōtamo Buddha's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the *Bāṭṭavāṭṭa*, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the *Rāpmaddhī*.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Pāli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived:—as it is opposed, in many essential respects, to the views entertained by several eminent orientalisks who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddha and the advent of his successor, two periods are represented to intervene:—the first is called the *buddhāntara* or *buddhōpado*, being the interval between the manifestation of one Buddha and the epoch when his religion becomes extinct. The age in which we now live is the *buddhōpado* of Gôtama. His religion was destined to endure 5000 years; of which 2380 have now passed away (A. D. 1637) since his death, and 2620 are yet to come. The second is the *abuddhōpado*, or the term between the epochs when the religion revealed by one Buddha becomes extinct, and another Buddha appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an *abuddhōpado*: or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddha become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the *Piṅkattaya*, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gôtama*. While in the hindu literature there appears to be no such limitation; in as much as professor Wilson in his analysis of the *Purānas*, from which (excepting the *Rāja Taringini*) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to A. D. 568, when prince Siddhata attained buddhahood, in the character of Gôtama Buddha.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Gôtama's advent*, are based on his revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gôtama, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayudero thero, the kinsman of Watagāmini, who reigned from A. D. 104 to A. D. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in these four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Gotamo Buddha, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in a. c. 583, in the fifteenth year of the reign of Bimbisāro, sovereign of Māgadha (who became a convert to buddhism); and died in a. c. 543, in the eighth year of the reign of Ajātasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Pāli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winēyo, Abhidhammo, and Sutto pitako.

At the demise of Gotamo, Mahā Kassapa was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddha had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangiti," or convocation on religion, was held at Rājagaha, the capital of Ajātasatto, in a. c. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Pāli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathā" on the Pitakattaya, were also delivered.

In a. c. 443, at the lapse of a century from Gotamo's death, the second Dhammasangiti was held, in the tenth year of the reign of Kālāsōko, at Wésālī, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sāhikāmi; and under his direction, Rōwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathā, delivered on that occasion, serve to develop the history of buddhism for the interval which had elapsed since the last convocation.

In a. c. 300, in the eighteenth year of the reign of Dhammāsōko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pātaliṣṭhā; Meggaliputtasāro being then the hierarch.

In the ensuing analysis of the Mahāwanso, will be found references to the portions of the Pitakattaya and Atthakathā, in which detailed accounts of these convocations may be found.

In a. c. 307, the third Mahinda, the son of the emperor Dhammāsōko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Dēwānampiyatissa, was converted to buddhism, and several members of his family were ordained priests. Many wihāras were founded by this monarch in this island, of which the Mahāwihāro at Anurādhapura, was the principal. His minister Dighasandano built the parivēno, or college, called after himself, Dighasanda-sānāpatti-parivēno, which, as well as the royal incumbencies, were bestowed on Mahinda.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, will prevail in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathā propounded up to the period of the third convocation in India, were brought to Ceylon by Mahinda, who promulgated them, orally, here;—the Pitakattaya in Pāli, and the Atthakathā in Singhalese, together with additional Atthakathā of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away (which took place in this island (as already stated) in the reign of Watthagāmiti, between a. c. 104 and a. c. 76. They were then embodied into books; the text in the Pāli, and the commentaries in the Singhalese language. The event is thus recorded in the thirty third chapter of the Mahāwanso p. 907.

The profoundly wise (improved) priests had therefore orally perpetuated the text of the Pitakattaya and their Atthakatha. At this period, those priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahānāmo, between A. D. 410 and 432, Buddhaghōso transposed the Singhalese Atthakatha also, into Pāli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāwanso, p. 250.

This Pāli version of the Pitakattaya and of the Atthakatha, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāwanso: for Buddhaghōso took his Pāli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le pāli par Messieurs Barneuf and Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghōso into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the brahmins.

Passons maintenant dans la presqu'île au-delà du Gange, et cherchons-y la date de l'établissement du bouddhisme, et avec lui, du pāli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, nommé pour l'histoire singhalaise. Car, bien que les Burmans possèdent, dit-on, des livres historiques fort étendus, mal, que nous sachions, n'a encore été traduit dans aucune langue d'Europe, nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Selon le P. Carpentier, l'histoire des Burmans appelée Mahāwanso (qui nous a été donnée par le roi de Siam), rapporte que les Brames et Écrivains peules furent apportés de Ceylon au Pegu, par un bouddhiste nommé Buddhaghōso (voir le Bouddha) l'an 346 de leur ère sacrée, c'est-à-dire, l'an 197 de la nôtre. Cette date nous donne pour le commencement de l'ère sacree des Burmans, l'an 343 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie singhalaise.

Il n'est pas étonnant que les habitants de la presqu'île s'accroissent en ce point avec les singhalais, puisque c'est d'eux qu'ils durent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage est encore de confirmation à la date de la mort de Bouddha (343 ans avant J.-C.) que nous avons établie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction de bouddhisme au Pegu, l'an 197 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu en effet que les livres bouddhiques écrits en pāli, existaient à Ceylon, vers 107 de J.-C., ce qui ne dit pas que cette langue n'ait pas été connue antérieurement. Le pāli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 197 de notre ère. D'ailleurs, le voyage de Buddhaghōso se rattache à l'histoire générale de l'Inde, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brahminisme contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte protest quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāwanso. Mahānāmo, the sovereign of Ceylon at the time of Buddhaghōso's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghōso's arrival at, or departure from, this island.

The subsequent portions of the Mahāwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pāli books was brought to Ceylon, by the present chief of the cinnamon department, George Naderis, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellāla; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattiya and Atthakathā, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and dissuatory references to that undefined and undefinable period of antiquity which preceded the advent of the last twenty four Buddhas.

2. The history of the last twenty four Buddhas, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in a. c. 543.

4. The history from a. c. 543 to the age of Buddhaghosā, between a. d. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathā of the Pitakattiya, and various Singhalese historical works, were still extant, Mahāmāno thero composed the first part of the Mahāwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tikā, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tikā in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Naderis modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhas, though they are farther noticed in the Tikā. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tikā. Without stopping to examine these comments, I proceed to his notes on the word "Mahāwanso."

"Mahāwanso" is the abbreviation of "Mahāwanso wanso;" the genealogy of the great. It signifies both pedigree, and substantives from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Mahāwanso."

What that Mahāwanso contains (I proceed to explain). Be it known, that of those (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhas and of their eminently pious disciples, as of the great monarchs commencing with Mahāsammata. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahā) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (to this Mahāwanso).

Be it understood, that even in the (old) Atthakathā, the words "Dipavamsi sūlāmakātan" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians here thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon; the arrival of the rule and of the law; the histories of the conventions, and of the schisms of the thero; the introduction of the religion (of Buddho) into the island; and the settlement and pedigree of the sovereign. (Wijayo)." It will be evident, from the substance of the quotation here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Mahāwanso" is adopted in imitation of the history composed by the fraternity of the Mahāwihāro (at Amarādhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Māgadhī. Whatever the matters may be, which were contained in the Atthakathā

without suppressing any part thereof, respecting the oldest only, I compose my work in the anyonne Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāvamsa, replete with information on every subject, and comprehending the simplest detail of all important events; like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ("vamsa") perpetuated from generation to generation; illustrious from the commencement, and lauded by many bards: like unto a garland strung with every variety of flowers: do ye all listen with rapturous interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahāvamsa, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In sum it should be asked in this particular place, "Why, while there are Mahāvamsas composed by ancient authors in the Singhalese language, this author has written this Palapadōra-vamsa?" In refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadōra-vamsa: viz., that in the Mahāvamsa composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies denoting of course. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadōra-vamsa I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhas, Mahanāmo comments at considerable length in his Tiskā. In some instances these notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddha, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawanasādanā," one of the subdivisions of the Suttapīṭaka, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhas appeared. The last of them was the first of the twenty four Buddhas above alluded to: viz.,

1. Dīpaṅkara, born at Ratamavatinagara. His parents were Sudhēva rāja and Samodhāya dēvi. He, as well as all the other Buddhas, attained buddhahood at Uruvelāya, now called Buddhaghya. His bo-tree was the "pipphala." Gōtamo was then a member of an illustrious brāhmana family in Amaravatinagara.

The eleventh regeneration was a "Sāramando kappo" of one Buddha.

2. Kondanno, born at Rammavatinagara. Parents, Samanda rāja and Supatadēvi. His bo-tree, the "śālakalyāna." Gōtamo was then Wijitāvi, a chakkavāṭi rāja of Chundavatinagara in Majjhimadēsa.

The tenth regeneration was a "Sāramando kappo" of four Buddhas.

3. Mangalo, born at Uttaramagara in Majjhimadēsa. Parents, Uttaraṇṇa and Uttaraḍēvi. His bo-tree, the "nāga." Gōtamo was then a brāhman named Sarachi, in the village Sribrahmana.

4. Summano, born at Mēḥhalāṅgaru. Parents, Sudhasano maharāja and Sīrināḍēvi. His bo-tree, the "nāga." Gōtamo was then a Nāga rāja named Atulo.

5. Rēvato, born at Sudhamnavatinagara. Parents, Wipalo maharāja and Wipaladēvi. His bo-tree, the "nāga." Gōtamo was then a brāhman versed in the three vēdas, at Rammavatinagara.

6. Sāhāṭo, born at Sudhamnavatinagara. His parents bore the name of that capital. His bo-tree, the "nāga." Gōtamo was then a brāhman named Sujāto, of Rammavati.

The ninth regeneration was a "Warakappo" of three Buddhas.

7. Anomadassi, born at Chandawatinagara. Parents, Yasaworôja and Yasôdaranadêwi. His bo-tree, the "ajjuma." Gôtamo was then a Yakkha rāja.

8. Padumo, born at Champayānagara. Parents, Asamo maharāja and Amasidêwi. His bo-tree, the "sônaka." Gôtamo was then a lion, the king of animals.

9. Nārado, born at Dhammawatinagara. Parents, Sudbêwo maharāja and Anôpanadêwi. His bo-tree, the "sônaka." Gôtamo was then a tãpaso in the Himawanto country.

The eighth regeneration was a "Sarakappo" of one Buddha.

10. Padumuttarô, born at Hausawatinagara. Parents, Anarurô rāja and Sojānadêwi. His bo-tree, the "salala." Gôtamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhas.

11. Sumôlo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gôtamo was then a native of that town, named Uttaro.

12. Sojāto, born at Sumangalanagara. Parents, Uggrato rāja and Pabbāwatidêwi. His bo-tree, the "wêlu." Gôtamo was then a chakkawati rāja.

The sixth regeneration was a "Warakappo," of three Buddhas.

13. Piyādassi, born at Sudannanagara. Parents, Sodata maharāja and Suladdhidêwi. His bo-tree, the "kakudha." Gôtamo was then a brāhman named Kaasapo, at Siniwattannagara.

14. Atthadassi, born at Sônanagara. Parents, Sâgara rāja and Sudaassanadêwi. His bo-tree, the "champa." Gôtamo was then a brāhman named Sasimo.

15. Dhammāndassi, born at Surannanagara. Parents, Sarannamahā rāja and Samandadêwi. His bo-tree, the "limbajāla." Gôtamo was then Sakko, the supreme of dêwas.

The fifth regeneration was a "Sarakappo," of one Buddha.

16. Siddhutho, born at Wibhāranagara. Parents, Udêm maharāja and Suphasadêwi. His bo-tree, the "kanthāni." Gôtamo was a brāhman named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhas.

17. Tisso, born at Khémānagara. Parents, Janasando rāja and Padumadêwi. His bo-tree, the "ussana." Gôtamo was then Sojāto rāja at Yasawatinagara.

18. Phussô, born at Kāsi. Parents, Jayasêno rāja and Siremāya dêwi. His bo-tree, the "amulaka." Gôtamo was then Wijitāwi, an inferior rāja.

The third regeneration was a "Sarakappo," of one Buddha.

19. Wipassi, born at Bandhuwatinagara. Parents bore the same name. His bo-tree, the "pātali." Gôtamo was then Atulo rāja.

The last regeneration was a "Mandakappo," of two Buddhas.

20. Sikhi, born at Arunawattinagara. Parents, Arunawattirāja and Pabbāwatidêwi. His bo-tree, the "pundarikô." Gôtamo was then Arindamo rāja at Paribhuttanagara.

21. Wesambho, born at Anupannanagara. Parents, Suppalittha maharāja and Yasāwatidêwi. His bo-tree, the "sāla." Gôtamo was then Sodassano rāja of Sarabhawatinagara.

The present regeneration is a "Mahābuddha kappo," of five Buddhas.

22. Kakusando, born at Khémawatinagara. Parents, Aggidatto, the porahitto brāhman of Khémā rāja, and Wisākhā. His bo-tree, the "sirisa." Gôtamo was then the aforesaid Khémārāja.

23. *Konagamuna*, born at *Sôbbawatinagara*. Parents, a brahman named *Yammadatto* and *Utiara*. His bo-tree, the "*adumbata*." *Gôtamo* was *Pabbato rāja* (the mountain monarch) at *Mihila*.

24. *Kumpha*, born at *Bārāmasinagara*. Parents, the brahman *Bekhumadatto* and *Dhanawati*. His bo-tree, the "*nigrodha*." *Gôtamo* was a brahman named *Jôjipālo* at *Wappalla*.

Gôtamo is the Buddha of the present system, and *Mettâyyo* is still to appear, to complete the number of the present "*Mahābudda kappo*."

The Buddhas of this *kappo*, *Gôtamo* excepted, are represented to have appeared in the long period which intervened between the reigns of *Néru* and *Makhāliro*. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, adversely adopted, to admit of the intervention of an "*abuddhotpādo*," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of such supreme Buddha. The *Mahāwāso* does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the *Pitakakāya* and the *Atthakathā* do contain lists of the names of all the *rājas* of the smaller, and of the initial *rājas* of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the *Tika* explains that the name *Uruwēśāya*,—the present *Buddhagaya*, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the *Asiatic Researches and Journals*,—is derived from "*Uru*" (sands) and "*wēśāya*" (mounds or ways); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the Isle of *Giridīpo* is mentioned as being on the south east coast of *Ceylon*, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the *Great and Little Boes*. But no speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahiyangano, the spot on which Buddha alighted in his first visit to *Ceylon*, is the present post of *Bintenne*, where the *dāgola* completed by *Dutthagāmini* still stands. *Sôbbasumana*, or *Summasakūta*, is *Adam's peak*. The position of *Nāgudīpo*, the scene of Buddha's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddha's foot on *Adam's peak*; the *dāgola* constructed at *Kalyāni*, near *Colombo*; as well as the several *dāgolas* built at *Anurādhapura*, and at *Dhigawāpi*, and the bo-tree subsequently planted at *Anurādhapura*; together with the numerous inscriptions,—the more modern of which alone have yet been deciphered,—are all still surviving and unobscured evidences confirmatory of *Gôtamo's* three visits to *Ceylon*.

In opening the second chapter, *Maimānō* supplies detailed data touching several of *Gôtamo's* incarnations, prior to his manifestation in the person of *Mahāsammāso*, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapātiko*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in Our Hindu world) he was regenerated a man, at the commencement of his station, by the process of "samskara." From the circumstance of mankind being then afflicted with unnumbered miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the devastation created by the murder, violence, and rapine produced by a condition of anarchy, a divine manifested self among men to free subject to the control of a ruler. Having met and consorted together, they thus pottered into him (the Buddha deity). "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "Mahammato," "the great deed."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahammato,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakuttaya and the Attakathā, to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahammato's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the Gih-verse: "In the Attakathā composed by the Uttanvillero princes, omitting Chātiyo, the son of Upamarako, and representing Muchalo to be the son of Upachurako, it is stated that there were only twenty seven rājas, whose existence extended to an *amukya* of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tikā, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkako, (Lakawaku of the hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr Chama de Koros from the Tibetan "Kākyur," and published in the Bengal Asiatic Journal of August, 1833.

These ancient capitals were—Kundrad, Ayūthipata, Bārasat, Kapila, Hatthipata, Kāshapāhna, Waprawat, Madhura, Aśchilapata, Indrapata, Kāmarūti, Kāmarasāha, Hoja, Chāppa, Māhila, Rāgagā, Tānkalā, Kāmarūti, Tānkalā.

The eldest son of Okkako was Okkāsumphā. The portion of the royal dynasty from Okkāsumphā to Sudhādhāna, (the father of Gotama Buddha) who reigned at Kapila, was called the Okkāko dynasty. Okkāko had two consorts, named Hatthā, Chittā, Janā, Ballat, and Wāntā. Each had a retinue of five hundred females. The eldest had four sons, named, Okkāsumphā, Kārkanda, Hatthādhāna, and Nipura; and two daughters, Piva, Sapāya, Anādhā, Sānādhā, and Wiyādhā. After giving birth to these four children she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Janā, bearing also his father's title. This infant on the fifth day after his nativity was presented to the *ce'ti*, sumptuously clad. The delighted monarch resolved to grant any prayer of her's (his mother) the weight *peṭha*. She, having consulted her relations, judged that the sovereignty might be assigned to her son. Enraged, he thus reproached her: "Then indeed, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of belabouring her suitor on her, and representing him at the same time, with "Rāja! it is contrary of thee to utter an untruth!" continued to importune him. At last, the king, remembering his own, thus addressed her: "My beloved, in an unguarded moment, on first seeing your younger brother Janā, I committed myself to a promise, to his mother. Sin mine upon my reneging; in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking these, as well as a military force of elephants, horses, and chariots, depart. On my death, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the rāja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brethren,"—they quitted the capital with their army, composed of his four constituent hosts. Great numbers of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause and accompany them in their exile.

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished scholar; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the raja Nagabhata deposed him, he was inaugurated emperor, by the title of Sasamaga tika.

In the tenth year of the reign of Kallideva, the son and successor of Sasamaga, a century had elapsed from the death of Gâtama, and the second convocation on religion was then held, under that monarch's auspices, who was a Buddhist, at Wesâli;—his own capital being Pappahapara. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The Tika contains some important comments on the "schism" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandas, and on Chandragutta and his minister Chanakya. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kallideva, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve emperors to the reign of Dhanum soka, when they (the priests) held the third convocation. Kallideva's two sons were his brothers. Their names are specified in the Athurakatha. The appellation of "the nine Nandas" comprises a line of them bearing that patronymic title.

The Ambakatha of the Uttamachâra priests was first that the eldest of them was of an extraction (patronymic) not allied (alliance) to the royal family; and that he dwelt in one of the provinces. It gives also the history of the same race. I also will give their history separately, but without prejudice to its genuineness.

In a former time, during the weak administration of the (nine) sons of Kela'sâka, a certain provincial power descended in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. The people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading the predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retiring to the wilderness, making him carry the plunder. He who was thus associated with them, inquired:—"By what means do you find your livelihood?" "Thus, sir," (they replied) "we are not men who submit to the tails of pillage, or cattle robbing. By a promising promise like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, honey and other beverage, we pass our life joyfully in hunting and dabbling." On being told thus, he thought:—"The mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I will join you, I will become a confederate of yours. Admitting me among you, take me for your marauding excursion." They replying:—"Hail," received him among them.

On a subsequent occasion, they attacked a town which was defended by well-armed and vigilant inhabitants. As soon as they entered the town, the people rose open and surrounded them, and seizing their leader, and beating him with a cord, put him to death. The robbers dispersing in all directions repaired to, and resorted to, the wilderness. Discovering that he (their leader) had been slain, and saying:—"At his death the extinction of our property is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even so much as here is abundant: thus our dominion and destruction are inevitable." They resigned themselves to desponding grief. The individual above mentioned, approaching them, asked:—"What are ye weeping for?" On being answered by them:—"We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our (flow) work."—"Is that case, my friends, (said he) ye need not make yourselves unhappy: if there be no other person able to undertake that post, I can myself perform it for you: from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied:—"Hail," and conferred on him the post of chief.

From that period presiding himself to be Nanda, and adopting the course followed formerly (by his predecessor), he continued about pillaging the country. Having induced his brothers also to co-operate with him, by their aid he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them:—"My men! this is not a career in which valiant men should be engaged: it is not worthy of such as we are; this career is only befitting base

wretched. What advantage is there in persevering in this career, let us aim at supreme sovereignty?" They assented. On having received their equipments, attended by his troops and equipped for war, he attacked a provincial town, calling upon (the inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer, formed a treaty of alliance with them. By this means reducing under his authority the people of its adjacent to great numbers, he finally attacked Pataliputta (the capital of the Indian empire), and winning the sovereignty, died there a short time afterwards, while governing the empire.

His death was succeeded by the reign of his son of like sensibility. They altogether reigned twenty-two years. It was on this account that (in the Mahabharata) it is said that those were nine Nandos.

These nine princes together were called Panchananda, from his being addicted to hoarding treasure. As soon as he was inaugurated, surrounded by military orders and with his officers, he resolved within himself: "It is proper that I should devote myself to hoarding treasure;" and collecting treasure to the amount of eighty kotas, and superintending the transport thereof himself, and residing by the banks of the Ganges, by means of a barrier constructed of branches and leaves interrupting the course of the river, and forming a great, he diverted its waters into a different channel, and in a rock in the bed of the river having caused a great excavation, as he made, he hurled the treasure there. Over this mass he laid a layer of stones, and to prevent any subsidence of stones, gravel medium laid on it. Over that again he laid another layer of stones, and passing a course of spines over from top, which made it like a solid rock, he reduced the river to its former course. Carrying these spines about between wood, iron, gems, trees and stones, he amassed further treasures, which he disposed of suitably. It is said that the river is completely. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "Dhana-nanda."

The appellation of "Mahasandhanas" is derived from the singular circumstances under which their capital, which obtained the name of Pataliputta, was called last existence.

While Buddha yet lived, from the immunities produced by the wit of (prince) Wihudhaho, certain members of the Sakya line retreating to Hiranyapura, Hiranyapura a beautiful and beautiful location, well watered, and situated in the midst of a forest of lofty be and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by stumps of ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that city having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "koushas" and "murens" (peafowls) it was so called. From this circumstance these Sakya lords of this town, and their children and descendants were removed throughout Jambudipa by the title of "Mūrya." From this time that dynasty has been called the Mūrya dynasty.

After a few isolated remarks, the Tika thus proceeds in its account of Chakrakko and Chandagutta.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Chakrakko dwell? Whose son was he? I answer, He lived at the city of Takkaala. He was the son of a certain merchant at that place, and a man who had achieved the knowledge of the three vedas, could rehearse the vedas, skilled in astrology, and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of carrying the chhatra.

On a certain occasion approaching his mother, who was weeping, he inquired: "My dear mother! why dost thou weep?" On being answered by her: "My child, thou art gifted to carry a chhatra. Do not, my boy, endeavour, by raising the chhatra, to become a sovereign. Princes everywhere are unstable in their attachments. Thus, also, my child, will forget the affection thou now enjoy me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed: "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy tooth," smacking his own tooth, and becoming "Kantibaddha" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he himself celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to marry himself.*

In his quest of disputation, repairing to Pappasara, the capital of the monarch Dhana-nanda,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name "Kantika" in the Hindi authorities.

an offering to the chief of the brahmanas worth a hundred kotas, and to the most junior brahman an offering worth a lac,—this brahman (Chakko) entered the said apartment, and taking possession of the seat of the chief brahman, sat himself down in that place-hall.

At that instant Dhama-nando himself,—dressed in regal attire, and attended by many thousands of "sivaka" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four kinds, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the deities, himself a personification of majesty, and bearing the white parasol of divinity, having a golden staff and golden lance,—with this superb retinue, repairing thither, and entering the hall of state-offerings, beheld the brahman Chakko seated. On seeing him, this thought occurred to him (Nando): "Surely it cannot be proper that he should assume the seat of the chief brahman." Becoming displeased with him, he then evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief brahman?" and being answered (simply), "It is I," "Come from hence this crippled brahman; allow him not to be seated," exclaimed (Nando) and although the courtiers again and again implored of him, saying, "Devo! let it not be so done by a person prepared to make offerings as thou art; extend thy forgiveness to this brahman," he insisted upon his ejection. On the courtiers approaching (Chakko) and saying, "Acha'rya! we come, by the command of the raja, to remove thee from hence; but incapable of uttering the words 'Acha'rya depart hence,' we now stand before thee ashamed," enraged against him (Nando), rising from his seat to depart, he snapt round his brahmanical cord, and dashed down his jug on the threshold; and thus invoking malediction, "Kings are impious; may this whole earth, bounded by the four oceans, withhold its gifts from Nando," he departed. On his rallying out, the officers reported this proceeding to the raja. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an ajaska, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sakka'satha'ma. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suits of the royal prince Pabbata,* admitted them into his confidence. By their assistance, he had an interview with the prince. Claiming him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Wajjila†

While dwelling there, with the view of raising resources, he converted (by robbing) each Kaha'panna into eight, and amassed eighty kotas of Kaha'panna. Having hoarded this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the abandoned prince of the Moliyana dynasty called Chanda-gutta.

The mother, the queen consort of the monarch of Moliya-ngara, the city before mentioned, was pregnant at the time that a certain powerful feudalised raja conquered that kingdom, and put the Moliyana king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pappasapura, under the protection of her able brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the deities, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando‡ stationed himself by him, to protect him; in the same manner that prince Ghosa, by the interposition of the deities, was watched over by a bull. In the same manner, also, that the herdsmen in the instance of that prince Ghosa repaired to the spot where that bull planted himself, a herdsmen, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chanda-gutta;" and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsmen, becoming acquainted with, and attached to him, taking him from (the herdsmen) to his own dwelling, established him there. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." His himself was named raja; to whom he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, soldiers or robbers. Having thus constituted a court of justice, he sat in judgment. On criminals being brought up, regularly

* Parvati of the Hindus

† From a round white mark on his forehead, like a moon.

impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Dewo! we have no axes!" he answered: "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lopped off. On the same persons commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chānakkā happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand *kāṣpānā*, he applied for him; saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a *hū*.

The discovery of this person is thus stated (in the former works): "He discovered this prince descended from the Mauryan line."

He (Chānakkā) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudīpa. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a brahmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Achārya awaking first, rose; and for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He inquiring to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the Huntsman, who received him in profound silence. Pleased with him, however, on account of this exploit, he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controlling an army," and repairing to the spot where his treasure was hidden, and taking possession of, and employing it; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chānakkā and Chandagutto's) warfare, the population rose en masse, and surrounding them, and bowing their army with their weapons, vanquished them. Departing, they resorted to the wilderness; and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thereafter, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town, or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapānā" (*pancakes*) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked: "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring: "Nay, why, what am I doing; and what has Chandagutto done?" "Then, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without winning the frontiers, before he attacked the towns, treaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rose, closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a while, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Pāṭliputtā and putting Dhana-manda to death, they seized that sovereignty.

Although this had been brought about, Chānakkā did not at once raise Chandagutto to the throne; but for the purpose of discovering Dhana-manda's hidden treasure, sent for a certain fisherman (of the river); and deluding him with the promise of

raising the dharmas for him, and having secured the hidden treasure within a month from that date, putting him also to death, inaugurated Chandagutto's monarch.

Hence the expression (in the Mahāvamsa) "a descendant of the dynasty of Maruṇḍa sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the Attakathā of the Uttarachūḍa piṭaka. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its propriety.

His (Chandagutto's) son was Bindusara. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a Jātīlān named Maniyatappa, and conferred a commission on him. "My friend, (said he) do thou restore order into the country, suppressing the lawless proceedings that prevail." His replying "adhu" and accepting the commission, by his just and humane measures, reduced the country to order.

Chandakko, determined that to Chandagutto—a monarch, who by the instrumentality of him (the otherwise Maniyatappa) had conferred the blessings of peace on the country, by expiating murders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on having his body be the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible and gradually increasing the dose, by mixing poison in his food and beverages, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the raja's mother to Pāṇḍyapūra." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chandakko on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On regulating himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the raja's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to exclaim, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extracted the child with its cord, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be feared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusara.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nando's, as stated in the hindu authorities, but Chandagutto's, by a yakṣho named Dēvagabha. The imposture was detected by Chandagutto's prohibita brāhmaṇa and Bindusara with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tika, contains the personal history of Nigrodho, as well as of Asoka, who was converted by the former to the buddhistical creed.

This Nigrodho, where did he dwell? Whose son was he? To answer the inquiry of the scriptural, (the Mahāvamsa has stated) "This royal youth was the son of prince Samana, the eldest of all the sons of Bindusara." From the circumstances of their having been intimate in a former existence (as devalas in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asoka quitted the kingdom of Ujjeni, which had been conferred on him by his father, and hastening to Pāṇḍyapūra, established as soon his authority over the capital. As soon as his sire expired, putting to death his brother Samana, the father of Nigrodho, in the capital, he there assumed the sovereignty without meeting with any opposition. He came from Ujjeni on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusara's) apprehension, arising from a rumor which had prevailed that he (Asoka) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjeni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahinda and other sons and daughters, on the receipt of a leaf (letter) sent by the ministers, stating that his father was on his death bed, without stopping any where, he hastened to Pāṇḍyapūra, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asoko's conversion—the history of Moggaliputtasso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the *Tika* throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahamimo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanka, in continuation of the visits of Buddha, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the *Tika*, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahimo, who was selected for, and sent on, that mission, by his preceptor Moggaliputtasso, who was bent on establishing the religion of Buddha in the different countries (of Jambudipo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddha; and which had been rendered habitable from the very day in which Bhagawa attained parinibbhanan,

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewānampiyatisso, (Mahindo) arrived. Therefore (the Mahawansa) arresting the narrative of the history (of Jambudipo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wanga, in the royal of Wanga &c."

The *Tika* adds nothing to the information contained in the Mahawansa, as to the fabulous origin of the Sihala dynasty. There are two notes on the first verse, on the words "*Wangsa*" and "*paré*," which should have informed us fully as to the geographical position of the country, and the age in which the Wanga princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wanga. The country in which they dwelt becoming powerful, it was called "Wanga," from their appellation.

The word "*paré*" "*formerly*," signifies anterior to Bhagawa becoming Buddha.

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rajas of *Wanga*, (Bengal proper), and, through the female line, from the royal family of *Kalinga* (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with some obscure individual named *Siko* (which word signifies "a lion"); that their son *Sihabahu* put his own father to death, and, established himself in *Lala*, a subdivision of *Magadha*, the capital of which was *Schapura*, probably the modern *Synghaya* on the Gurduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanka, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antedated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddha, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the budhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gôtamo," mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island: as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson.

On referring, accordingly, to the *Parimibbānasuttan* in the *Dighanikāyo*, *no trace whatever was to be found there of these passages*. But the "five resolves" alone are contained in the *Atthakathā* to this *Suttan*; but even there the command to *Sakko*, predictive of *Wijayo's* landing in *Ceylon*, is not noticed.

I took the opportunity of an official interview with the two high priests of the *Malwatte* and *Asgiri* establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the "five resolves" were only contained in the *Atthakathā*; nor did they attach any kind of importance to their absence from the text. They observed, that the *Pitakattaya* only embodied the essential portions of the discourses, revelations, and prophecies of *Buddho*. That his disciples for some centuries after his *nibbāna*, were endowed with inspiration; and that *their* supplements to the *Pitakattaya* were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been "a pious fraud" on the part of *Mahindo*, with the view of accelerating the conversion of the ancient inhabitants of *Ceylon*: the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the *Pitakattaya* itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in *Ceylon*, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of *Wijayo's* landing in *Lankā* is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of *Ulysses* at the island of *Circé*, that it would have been difficult to defend *Mahānāmo* from the imputation of plagiarism, had he lived in a country in which the works of *Homer* could, by possibility, be accessible to him. The seizure and imprisonment of *Ulysses' men*, and his own rencontre with *Circé*, are almost identical with the fate of *Wijayo* and his men, on their landing in *Lankā*, within the dominions of *Kuwani*.

"We went, *Ulysses*! (such was thy command)
Through the lone thickets and the desert land
A palace in a woody vale we found,
Down with dark forests, and with shades around.
A voice celestial echoed from the dome
Of nymph or goddess, chanting to the loom:
Access we sought, nor was access deny'd.
Radiant she came; the portals open'd wide.
The goddess mild invites the guest to stay:
They blindly follow where she leads the way
I only wait behind of all the train
I waited long, and e'er the doors in vain
The ivy leaves vanish'd none repun'd the gate
And not a man appears to tell their fate."

"Then sudden whirling, like a saving flame,
My briny falchion, I assault the dame,
Struck with unusual fear, she trembling cries:
See faints, she falls; she lifts her weeping eyes
What art thou? say! from whence, from whom you came?
O more than human! tell thy race, thy name
Amazing strength, those poisons to sustain!
Not mortal thou, nor mortal is thy brain."

'Is art thou he? the man to whom (foretold
 By Heaven powerful with the wand of gold),
 The man from Troy, who wand'ring ocean round,
 The man for wisdom's various arts renown'd,
 Wilyest? Oh! thy threatening fury ceases,
 Sheath thy bright sword, and join our hands in peace!
 Let mutual joys our mutual trust combine,
 And love, and love-born confidence, be thine.
 And now, dread Ursa! (fierce as I require)
 Can love, and love-born confidence be mine?
 Beneath thy statue when my compassionate grasp,
 Transform'd to bones, with accents bid their own?
 O thou of faithful heart, shall I be led
 To share thy feast-tites, or ascend thy bed?
 That, all unarm'd, that vengeance may have vent,
 And rage hurl me, cold and impotent?
 Colossal as thou art, yet stand shew'd;
 Or swear that oath by which the gods are tied.
 Swear, in thy soul no latent frauds remain,
 Swear by the vow which never can be vain—
 The goddess sworn: then smite my head, and bid
 To the sweet transports of the golden bed."

It would appear that the prevailing religion in *Lankā*, at that period, was the demon or yaksha worship. Buddhists have thence thought proper to represent that the inhabitants were yakshas or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of *Lankā* in the *Mahāwanso*, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that *Wijayo*, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to *Asōko* by *Dewānampiyatissu*, and of the one despatched to *Lankā* in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third conversation, in *B.C.* 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the *Rāja Tiringinā*, with the details furnished in this chapter of the *Mahāwanso*, connected with the introduction of buddhism in *Cashmir*. The great length, however, of the preceding extracts from the *Tikā*, which has already swelled this introduction beyond the dimensions originally designed, deter me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of *Asōko*; of the previous prevalence of the *nāga* worship:

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Makisamandala, Wanawāsa, and Apurantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahārāṭṭa, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit inscribed evidence, calculated to afford explicit explanation of the pictorial or sculptural proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yōna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yōna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yōna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Pāli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sōwanabhūmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Badliaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputations to Sōwanabhūmi; the latter agreeing even in respect to the names of the ibexes employed in the mission, with the Mahāwanso.

In entering upon the thirteenth chapter, a note is given in the Tika, which I extract in this place, as containing further particulars of the personal history of Asoko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjénio and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asoko at Ujjénio, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusaro, the son of Chandragutta of the Mōriyan dynasty, on the demise of his father, had succeeded to the sovereignty, at Pātaliputta. He had ten sons who were brothers. Of them (the sons) three were, also, surely other brothers, the sons of different mothers. This monarch conferred on Asoko, who was the eldest* of all of them, the dignity of sub-king, and the government of Axanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjénio," ordered him thither. He, who was on his way to Ujjénio, pursuant to his father's command, rested on his journey at the city of Chittiyagiri, at the house of one Dēsa, a sūtra. Having met there the lovely and youthful daughter of the said sūtra, named Chittiya Dewi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjénio, she gave birth to

* This is at variance with a preceding note, which made Summo the eldest of all Bindusaro's sons.

the prince Mahinda. At the termination of two years from that date, giving birth to her daughter Sæghamitta, she continued to dwell there. Bindusaro, the father of the sub-king, on his death bed, calling his son Asoko to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjain, and delivered their message to Asoko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chât(yagiri) and hurrying to his father at Pâliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the dharmâ, he there solemnized his inauguration. The mother of the three (Mahinda), sending her children to the king's court, continued to reside herself at the city of Chât(yagiri). It is from this circumstance (that the author of the Mahâwanso has said), "While prince Asoko was ruling over the Awasî country."

The Tika affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammasoko, at the opening of which the Tika gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and propitiously to authorize upon the chapter on the subject of the theras obtaining "parinibbâna," the account of the death of the two monarchs, Dhammasoko and Dewânâpiyatamo, is set forth (in the Mahâwanso in these words): "In the eighteenth year of the reign of Dhammasoko, the bo-tree was placed in the Mahamagghawansu pleasure garden."

(In the Mahâwanso it is stated), "these years collectively amount to thirty seven." By this work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Atthakatha, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Mahâwanso, making also extracts from the most interesting portions of the Tika which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Mahâwanso. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized.

Name	Accession of each king		Reign
	a. c.	a. s.	Years
Bimbisara	603	66	52
Ajatasatta	551	8	29
		a. s.	
Udayisaddaka	519	24	15
Amudatta	503	40	3
Mandha			
Nigandakko	463	43	24
Sasunigo	474	72	18
Kâlasoko	453	90	23
Nanda	425	118	22
Nanda	403	140	23
Chandagutta	383	162	34
Bindusaro	347	196	28
Asoka	319	224	37
An anachronism of 8 years the specified date being a. c. 218			

{ Gohans died in the eighth year of this king's reign, which event constitutes the buddhistical epoch.

Collectively

Individually

{ Gohmo died in the eighth year of this king's reign, which event constitutes the buddhistical epoch.

Collectively

Collectively

Individually

If Chandragupta and Seleucus Nicator be considered contemporaries, and the reign of the latter be taken to have commenced in a. c. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the *Mahāvamsa*. The buddhist era, from which those dates are reckoned, appears to be too authentically fixed to admit of its being varied from a. c. 543 to about a. c. 480, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reigns of the above mentioned rajas, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandragupta is represented to have taken place in the 162nd year of Buddha; it is equally inadmissible; to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources, viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandragupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakutaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghosa inscription, the accession of Asoka is stated to have been in a. n. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Kerosi, which is published in the January and September numbers of the *Journals* of 1832. The former contains the following observations in reference to this particular point.

"On the death of Śākya, Kōsapa, the head of the Bandhūka, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Asanda; the "Dut-ra" by Upāli; and the "Ma-nam," Abhi-āhama, or Prajñā-pāramitā, by himself. He presides over the sect at Rājagṛha till his death.

Asanda succeeds as bhikṣu. On his death his relics are divided between the Licchavis and the king of Magadha, and two chaityas are built for their reception, one at Allahabad, the other at Pataliputra.

One hundred years after the disappearance of Śākya, his religion is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asoka, king of Pataliputra, a new compilation of the laws of Śākya was prepared by 700 monks, at Yango-pa-cha Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Śākya to Upāli, his disciple, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Kaṭhagya, to offer any remarks upon the doctrine it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Śākya.

Any thing like chronology is, if possible, more unknown in Bandhūka than Brahmanical writings; and it is to vain therefore to expect any satisfactory explanations of the date at which the Buddha Śākya flourished. We find however that 110 years after his death, Asoka, king of Pataliputra, reigned over in the Vishnu Purāṇa, and one or two other Purāṇas, the named king of Magadha from Chandragupta, or Sandracottus, bears the title of Asoka, or Asokavardhana. If this be the prince intended, Śākya lived about 430 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very distant, however, from that stated by the *Summa* to Mr. Conward. By their account, his death took place in the first year of the moon era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question, and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 402 years before the christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected: making the era of Gôtamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Cousin de Koroni, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Mahāvanso: the first as being held in the year of Gôtamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asôko; making the date of Asôko's accession to be the 218th, instead of the 110th year of Buddha, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandragupta; and thence infers that "Sākya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawford's *Siam*. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of *n. c.* 543, and the first four of *n. c.* 542. Mr. Crawford then proceeds to say, "and as Buddha is stated to have died when 80 years of age, his birth by this account took place 463 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 543: thereby making it appear that Gôtamo was born 80 years after the date assigned for his death; or *n. c.* 462 instead of 622.

Here, again, as Mr. Colclouke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Bauddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Bauddha than the brâhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sākya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the brâhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Purânas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, in them, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Râja Taringini, a history of Cashmir?" And does he not himself, exhibit in that work an anachronism of upwards of 700 years in the age of Gonards III.; which is nearly two centuries posterior to the age of Sākya Buddha?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Mahāvanso, in his history, gives very little more than the names of the Indian

manuśa, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Aśoka. I have, therefore, extracted every passage in his *Tika*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Maṇḍa Rākhaṇa*; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the brāhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the brāhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Mahāwanso*, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *epistle*, to a buddhistical history of *Ceylon*; and that the termination of this historical narrative of *India* occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream: is it not reasonable to infer, that in those regions of Asia, where the Pāli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gotama Buddha's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod,

"Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jemulnagar and Patana, for example, escaped the scrutiny of even the tyrant-eyed Alā, who conquered both those kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alā and the library. Many other minor collections, consisting of demands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

Some copies of these Jain MSS from Jemulnagar, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MSS books in the libraries of Patana and Jemulnagar, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated followers. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chimpuram, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Soora Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose doctrine extended far beyond that stream. His image statue is also here preserved, and used in every new installation. The character is, doubtless, the well-trimmed Pāli, and could we introduce the impudent, indoligable, and unwise Mon. Burnouf with his able conductor, Dr. Lassen, into the temple, we might learn of this syllabic volume, without there incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1825.

Passage of a letter published by Ident. Webb in a Calcutta periodical, in the year 1823.

"You are yet all in the dark, and will remain so, until you have explored the great libraries of Patna, a city in Rajpootana, and Jemulnagar, a town north-west of Jemulnagar, and Cambray, together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jambouee are the original books of Buanda (Buddha), the syllabic volumes which more than even handbills. Until all these have been examined, let us declare our ignorance of Hindu literature, for we have only glanced in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, exciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Pāli to Sanscrit, together with the aid afforded by Mr. Clough's translated Pāli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Mahāwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in *a. c.* 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gôtama to the introduction of buddhism in Ceylon, in *a. c.* 307, there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gôtama. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahādo's arrival, buddhist historians have adopted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahādo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gôtama's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rājas who preceded Dewānampiyatisso, which distribution is not in itself calculated to conciliate confidence, and in the instance of the fifth rāja, Pandakābhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese historians does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Dewānampiyatisso, who successively ascended the throne after him. But subsequently to Dutthagāmini, in *a. c.* 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonesse history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanāma, as an historian; for the following very curious passage in Buddinghō's *Atthakathā* on the *Wijayo*, which was composed only fifty years before Mahanāma compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of those three centuries of buddhistical history, which preceded Asōko's conversion, was correct, as exhibited in those *Atthakathā*.

In the eighteenth year of the reign of Ajātasmita, the supreme Buddha attained parinibbāna. In that very year, prince Wijayo, the son of prince Sīha, and the first monarch of Tambapanni, returning to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhadda, in Jambudīpa, Wijayo died here. In the fifteenth year of the reign of Udayabhadda, Pinduravāsīwo came to the throne in this island. In the twentieth year of the reign of Nāgulasā, Pinduravāsīwo died here. In the same year Abhaya succeeded to the kingdom. In the seventeenth year of the reign of Susunāga there, twenty years of the reign of Abhaya had been completed; and then, in the said twentieth year of Abhaya, the traitor Pandukābhaya usurped the kingdom. In the sixteenth year of the reign of Kālāsoko there, the seventeenth year of Pandukābhaya's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutta, Pandukābhaya died here; and Mutasiwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasōko rāja, Mutasiwo rāja died, and Dhammarāpiyasō rāja succeeded to the kingdom.

From the parinibbāna of the supreme Buddha, Ajātasmita reigned twenty four years. Udayabhadda, sixteen. Anuruddha and Munḍha, eighteen. Nāgulasāko twenty four. Susunāga eighteen years. His son Kālāsoko twenty eight years. The son of Kālāsoko reigned twenty two years. Subsequently to them, Kuvāśinda reigned twenty two years. Chandagutta twenty four years. Bindusāro, twenty eight years. At his demise Asōko succeeded, and in the eighteenth year after his immigration, Mahiḍo then arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, as it will be observed, most successfully made out. The discrepancies as to the year of Ajātasmita's reign, in which Gōtamo Buddha died; as to the comparison between Kālāsoko and Pandukābhaya; and as to the duration of the joint rule of Anuruddha and Munḍha, as well as that of Chandagutta, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A. D.		A. D.
18th of Ajātasmita.....	1	Buddho died, and Wijayo landed in Ceylon	1
14th of Udayabhaddako	38	last of Wijayo.....	38
15th of Do.....	39	first of Panduvaso	39
20th of Nāgulasā.....	63	last of Do.....	60
17th of Susunāga	89	20th of Abhaya	89
16th of Kālāsoko	106	17th of Pandukābhaya	124
14th of Chandagutta.....	176	last of Do.....	176
17th of Dhammasōko	*241	last of Mutasiwo	236

After the most minute examination of the portion of Mahāwanso compiled by Mahanāma, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitious), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained.

The *Tika* also to the *Mahāvamsa* is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the *Mahāvamsa* states, that six had arisen in India, and two in Ceylon. The *Tika*, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka, in the reign of king Wattegāmini, by separating the *Parivāsa* section of Bhagava from the *Wineya*, which had been propounded for the regulation of sacerdotal discipline: by both altering its meaning and misquoting its contents: by pretending also that they were conscientious seceders, according to the "theravāda" rules; and assuming the name of the *Dhammaruchika* seceders, established themselves at the Abhayagiri vihāra, which was constructed by Wattegāmini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jētavanne, even before the old Jētavanne vihāra was founded, severing themselves from the *Dhammaruchika* schismatics, and referring to the *Dhakkhina* vihāra, they also by separating the two *Wibhanga* of Bhagava from the *Wineya*, which had been propounded for the regulation of sacerdotal discipline: by both altering their meaning and misquoting their contents, and assuming the appellation of the *Sāgalika* schismatics; and becoming very powerful at the Jētavanne vihāra built by raja Mahāsena, established themselves there.

Hence the expression in the *Mahāvamsa*, "the *Dhammaruchiya* and *Sāgaliya* secessions in Lanka."

At the expiration of 250 years from that event in the reign of the rāja Dāṭhapāṇi (also called Aggabhoḍhi) the *antennal* nephew (of the preceding monarch) a certain priest named Dāṭhāvāḍhako resident at the Kurundachutta parivāsa at the Jētavanne vihāra, and another priest also named Dāṭhāvāḍhako, resident at the Kalambilaka parivāsa of the same vihāra:—these two individuals, influenced by wicked thoughts, leading themselves, vilifying others, extolling their heresies in their own vihāras, dispelling the awe which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma: and representing also that the separation of the two *Wibhanga* in the *Dhammaruchika* schism, and the *Parivāsa* section in the *Sāgalika* schism, proceeded, severally, from the misquoting of the *Mahāvamsa* text; and promulgating this unfounded statement, together with other deceptions usual among schismatics, and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants).

These dates give the following result:

		B. C.	A. D.			
Buddhism introduced in		307	236	in the reign of Dēvānampiyatissa		} <i>Vide</i> Appendix
The <i>Dhammaruchika</i> schism, 217 years thereafter	90	453	do.	Wattegāmini		
	A. D.					
The <i>Sāgalika</i> schism, 341 years thereafter	251	794	do.	Gōṭabhaya		
The third schism, 350 years thereafter	601	1144	do.	Aggabhoḍhi		

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahānāma was not the author of the *Tika*, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the *Mahāvamsa*, the *Dhammaruchiya* and *Sāgaliya* secessions in Lanka;" which is in fact an admission that the comment on the third schism had no reference to the *Mahāvamsa*; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nalanda Modliar's Burness edition also.

I shall now close my remarks on the portion of the Mahāwanso composed by Mahanāmo, with three quotations: the first his own concluding sentence in the Tika, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 33th chapter of the Mahāwanso, which will serve to shew, in connection with the extract above mentioned, that "Mahanāmo resident at the parivansa founded by the minister Dighamandano," was Dhārmānā's maternal uncle, by whom that rāja was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tika.

Upon these data, by me, the third, who had, with due solemnity, been invested with the dignified title of Mahānāmo, resident at the parivansa founded by the minister Dighamandano; endowed with the capacity requisite to record the narrative contained in the Mahāwanso;—in due order, selecting only the dialect in which the Singhalese Atthakathas are written, but retaining their import and following their arrangement, this history, entitled the "Polapapāṭṭimānaso," is compiled.

As even in the times, when the depredations of the ruler of the land, and the horrors arising from the intemperance of the masses, and when periods of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhas, their disciples and of the Pāchi Buddhas of old, it is also worthy of bearing the title of "Wannathappakāśit."

Extracts from the Mahāwanso.—Chapter 33.

Certain members of the Māginya dynasty, dreading the power of the (usurper) Saddha, the kalahā, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dha'useno, who had established himself at Nandimā'ya. His son named Dha'lo, who lived at the village Ambiliya'ga, had two sons, Dha'useno and Sālasambodhi, of unexceptionable descent; their mother's brother, devoted to the cause of religion, continued to reside at Anandāpāpura, in an unceasing character, at the office built by the minister Dighamandano. The youth Dha'useno became a priest in his father's family, and on a certain day while he was chanting at the foot of a tree, a shower of rain fell, &c.

"Causing an image of Mahā' Mahādeo to be made, and conveying it to the village (the Anandamā'ya) in which his body had been buried, in order that he might celebrate a great festival there; and that he might, also, promulgate the contents of the 4 Dīghanissas, distributing a thousand pieces, he caused it to be read aloud thoroughly."

As a specimen of the style in which a subsequent portion of the Mahāwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the Hindu historical plays and this historical work.

It will be found in the Retnāwali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnāwali" and "her father Wikramabahu, king of Sinhala." Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been returned; it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

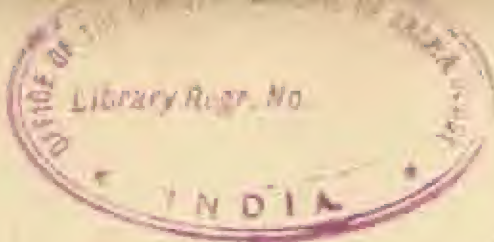
From the circumstances of the name of Wikramabahu, § who was Retnāwali's brother, being given to her father, whose name was Wijayabahu, who reigned from A. D. 1071 to A. D. 1126; and of Vissā's solicitation of Retnāwali proving unsuccessful according to the Mahāwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 102 for the construction of this parivansa.

† Another title of this work.

‡ Appendix A. D. 1071; A. D. 1014 p. 32.

§ Appendix A. D. 1127; A. D. 1070 p. 40.



as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Ratnāwālī, and the return of the embassy to the court of the Kōsambīam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavallata, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnāwālī "sister," I may suggest, that the term "*mātula*," in Pālī, or its equivalent in Sanscrit, applies equally to "a maternal uncle," "the husband of a paternal aunt," and to a "father-in-law;" and that there is no term to express the relationship of "*cousin*." The daughter of a maternal aunt would be called "*sister*." I should hence venture to infer, that Wijayabāhu was Vasavallata's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rāja of Ujēni," would, as well as Tilōkamandari, the wife of Wijayabāhu, be princesses of the Kālinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rājas of western India and Kālinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalisks, who derive their information connected with buddhism entirely from Pālī annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other, their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by a portion at least of the inhabitants of the Himalayan regions.

According to that sketch the buddhistical creed recognizes but one *Sayambhu*; designates the Buddhas to be "*sammāsāsi*" and "*dhyāni* Buddhas;" the former inferior to the latter, and both subordinate or inferior to the *Sayambhu*; defines a "*Tathāgata*" to signify a being who has already attained "*nibbāni*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution distinguished from the lay members.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddha is a *Sayambhu*,—the self-created, self-existent, supreme and uncontrolled author of the system, to reveal and establish which he attained buddhahood "*manushi*," and "*dhyāni* Buddhas" are terms unknown in the Pālī scriptures: the order and ordination of priests are institutions prominently set forth in Gāmapa's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the *Mahāvamsa* is; and "*Tathāgata*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbāni*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathāgata*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the *Bengal Asiatic Journal* of August, 1834, he says:

The word "*tathāgata*" is reduced to its elements, and explained in these ways. Let that gone, which means, gone in such a manner that he (the *tathāgata*) will never appear again. Births having been closed by the attainment of perfection. And this got or obtained; which is in any (condition of birth) obtained, degree by degree, in the manner described in the Buddha

scriptures, and by observation of the process thrown back down. And thus goes that it goes as it (birth) came: the permanent interpretation of those who hold that death is the end, as well as beginning, of existence, and that that which causes birth, causes likewise the ultimate cessation of them, whether that 'final place' be conscious immortality or virtual nothingness. Thus the epithet *tathāgata*, as he from whence 'came' (*āgata*), and implying incarnation, as Remusat supposed, negates the direct contrary, or 'gone he ever,' and expressly announces the impossibility of incarnation: and this according to all the schools, except the *śākyā*, and *śāketā*.

I shall not, I suppose, be much asked for the incarnations of the *tathāgata*. Nor, I fancy, will any philosophical persons of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his witness attention to the 'infinity' of the *śākyā* series, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first discussed it as a fact in relation to the belief of those *āryas*, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that Śākya is the 7th and last of the Buddhas."

P. 8.—Whether Remusat's '*āgata*' be understood loosely, as meaning 'came,' or strictly as signifying 'came to pass,' it will be equally inadmissible as the interpretation of the word *tathāgata*, because *tathāgata* is designed expressly to announce that all extinction and contingency whatever is barred with respect of the beings so designated: They cannot come; nor can any thing come to pass affecting them.

"In the question, — What is the *tathāgata*?" the most holy of Buddhist scriptures returns the answer: — "It does not come again."

† *Asiatic Researches*, vol. xvi. p. 441.

‡ *Āgata* signifies quod evenit, evenit, that which hath happened. — (*Dictamen de Trevant*.) *Tathāgata*—*tatha* thus (what really is), *gata* (known, obtained). — Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Alde Remusat's definition of that term by rendering it "*āgata*" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to show both the derivation of that word, and that Śākya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddha.

Taken from the *Sammagga-sīlāni Atthakatha*, on the *Brahma's Sutta*, which is the first discourse in the *Digha-nikāya* of the *Sutta-piṭaka*.

"Of the word *Tathāgata*. — I (proceed to) give the meaning of the appellation *Tathāgata* which was adopted by Buddha himself. Bhagavaṃ is *Tathāgata* from eight circumstances. *Tathā āgata*, he who had come in the same manner (as the other Buddhas) is *Tathāgata*. *Tathā gata*, he who had gone in like manner, is *Tathāgata*. *Tathābhūta*, he who appeared in the same (glorious) form, is *Tathāgata*. *Tathā dhamma* *tathāgata*, *abhiññānā*, he who had, in like manner, acquired a perfect knowledge of, and reached, the dhamma, is *Tathāgata*. *Tathā dhamma*, as he, in like manner, saw, or was inspired, he is *Tathāgata*. *Tathā vācā*, as he was similarly gifted in language, he is *Tathāgata*. *Tathā vīriya*, as he was similarly gifted in work, he is *Tathāgata*. *Atthakammā*, from his having converted (the universe to the recognition of his religion) he is *Tathāgata*."

The following are extracts from different sections of the *Paṭisambhāsi*, showing that Gotama Buddha designated himself *Tathāgata* in his discourses. Buddha invariably speaks in the third person in the *Paṭisambhāsi*.

In the *Lakkhaṇasutta* in the *Digha-nikāya*. "Bhikkhus! this *Tathāgata*, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the distraction of animal life, &c."

In the *Dakkhiṇāvahanasutta* in the *Majjhima-nikāya*. "Ananda! the offerings made in common to the assembly of priesthood are seven. The offering that is made in the presence of Buddha to both classes (priests and priestesses) is the first of (all) offerings made in common. After *Tathāgata* has attained parinibbāni (similar) offerings will continue to be made to both classes of the priesthood."

In the *Dhammacakkapavattanasutta* in the *Saṃyutta-nikāya* (Buddha's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the *Mahāvamsa*). "Bhikkhus! without adopting either of those extremes, in *Tathāgata*, an intermediate course has been observed, &c."

In the *Wessinghmittan* in the *Anguttara-Nikāya*. "Brahman! the repose of *Tathāgato*, is another (mortal) *saṃsāra*, his reappearance by any other birth in this world, has an end—like the tree sprung by the root, like the palm-tree (of its bole), the principle of (or liability to) regeneration is unextinguishable: the state of exemption from future re-production has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Pāli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shown that "Pāli" is synonymous with *Māgadhī*, the language of the land in which buddhism, as promulgated by *Sākya* or *Gōtama*, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Pāli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Pāli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Chama de Kotov's summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several distinct editions of the buddhistical scriptures, as they are embodied in the Pāli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Pāli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Pāli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Mahāvamsa*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Pāli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly-acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Pāli sources. In further pursuit of the objects I had in view, I undertook the study of Pāli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Pāli is, was a great drawback; and the absence of Pāli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Pāli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errors that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errors, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any *van* as to those of the Mahāwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf on the translation of the Mahāwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tika to the Mahāwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Mahāwanso. Although deprived of the aid of a Tikā (which I have already explained extends only to the reign of Mahāsēno) the narrative contained in the ensuing chapters of the Mahāwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Mahāwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurādhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Pāli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses; and those additions (as will be suggested by the passages themselves) are either derived from the Tikā, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Pāli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON.

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	Y.	M.	D.	
843	0	0	0	The landing of Vijaya, in the year of Buddha's death
367	336	0	8	The arrival of the mission sent by Dharmapala, emperor of Dandabala, to establish Buddhism in Ceylon, in the first year of Devanapriyastana's reign
104	339	8	16	
				The deposition of Walagambala in the 5th month of his reign, and the conquest of Ceylon by the Mahabara
100	423	10	10	This is the date at which, according to the Mahawamsa, Walagambala, on his restoration, founded Abhayagiri, being in the 217th year, 10th month and 10th day after Buddhism was really promulgated by the mission sent by Dharmapala. But, according to Sinhalese authority, it is the date at which the doctrine of Buddhism were first reduced to writing in Ceylon, while Walagambala was still a reigning potentate. In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign, which, however, is the inconsistency, as in the event to which the date is applicable, I have not attempted to rectify.
A. D.				
309	732	4	10	The date of the origin of the Wytaliya heresy, which occurred in the first year of the reign of Wimalakirti. The anachronism up to this period is consequently 4 years; and the error is adjusted accordingly.
223	723	0	0	The date of a revival of the Wytaliya heresy in the 4th year of the reign of Gajah Alaka. At the accession of this sovereign, as recently after the foregoing adjustment, there is no anachronism.
375	818	0	0	
301	844	0	20	Accession of Mahinda— Death of Mahinda— anachronism 4 years—adjusted
343	1028	0	0	The date of another revival of the Wytaliya heresy, in the 10th year of the reign of Anuruddha. The anachronism is 1 year, 8 months—adjusted
838	1321	0	0	The date of the origin of the Wytaliya heresy, in the reign of Milwella Sena, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1152	1698	0	0	The accession of Parakramabahu 1st—error 6 years—adjusted
1200	1743	0	0	The accession of Sukka Mahara, which is ascertained by the inscription on the Dagonulla rock.
1268	1807	0	0	The accession of Pandita Parakrama Bahu 2nd—error 7 years—adjusted
1347	1890	0	0	The accession of Bhuvanika Bahu 3rd—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

SOVEREIGNS OF CEYLON

No.	Name	Capital	Accession		Reign		Relationship of each succeeding Sovereign	
			B. C.	Post.	V.	M.		D.
1	Wejaya	Tanmanawera	545	3	30	0	0	The founder of the Wejayan dynasty
2	Upatissa Ist	Upatissanuwara	505	50	1	0	0	Minister—regent
3	Pandurwahe	ditto	484	25	30	0	0	Paternal nephew of Wejaya
	Idana	Himagarua						Brothers-in-law
	Rahana	Rahana						
	Diggala	Diggawallu						
	Cinnabhi	Maharajahana						
	Anuradha	Anuradhapura						
	Wijitta	Wijitapura						
4	Abhaya	Upatissanuwara	474	60	20	0	0	Son of Pandurwahe—deposed
	Interregnum		464	70	17	0	0	
5	Pandukabhaya	Anuradhapura	457	100	70	0	0	Maternal grandson of Pandurwahe
6	Mutaswa	ditto	367	170	00	0	0	Paternal grandson
7	Dewawarman	ditto	367	335	40	0	0	Second son
	Mahinda	Mahinda						Brother
	Pabbata	Kellamit						Son
	Gothabaya	Mahinda						Son
	Kethumana	Kellamit						Not specified
	Kumudana	Mahinda						Son of Gothabaya
8	Udaya	Anuradhapura	287	470	10	0	0	Fourth son of Mutaswa
9	Mahasmara	ditto	237	230	10	0	0	Fifth ditto
10	Samudra	ditto	247	280	10	0	0	Sixth ditto put to death
11	Sena and Guttika	ditto	237	300	22	0	0	Foreign usurper—put to death
12	Asoka	ditto	215	358	10	0	0	Ninth son of Mahasmara—deposed
13	Elila	ditto	205	334	44	0	0	Foreign usurper—killed in battle
14	Dattagamana	ditto	161	382	24	0	0	Son of Kumudana
15	Siddhanta	ditto	137	400	18	0	0	Brother
16	Tithi or Thulathimaha	ditto	119	424	0	1	10	Younger son—deposed
17	Lunumima Ist or Lajjitha	ditto	119	424	0	8	0	Elder brother
18	Kahuna or Khalatanaga	ditto	109	434	0	0	0	Brother—put to death
19	Walagambahu Ist or Watigamini	ditto	104	439	0	5	0	Brother—deposed
	Palaudra	ditto	102	440	3	0	0	14 7—Foreign usurper—successively deposed and put to death
	Balya	ditto	100	443	2	0	0	
20	Panayanda	ditto	98	448	7	0	0	
	Priyansu	ditto	91	452	0	7	0	
	Dathya	ditto	86	453	2	0	0	Reconquered the kingdom
21	Walagambahu Ist	ditto	88	465	12	3	0	
22	Mahendrasena or Mahasena	ditto	70	467	14	0	0	Son
23	Chora Naga	ditto	62	481	12	0	0	Son—put to death
24	Kada Tissa	ditto	50	493	5	0	0	Son—poisoned by his wife
25	Anula	ditto	47	496	5	4	0	Widow
26	Mahendrasena or Kallakama Tissa	ditto	41	492	22	0	0	Second son of Kallakama
27	Rajayasa Ist or Rajabasya	ditto	38	524	28	0	0	Son

No.	Name	Capital	Accession. A. D. Post.	Reign. Y. M. D.	Relationship of each ascending Sovereign
29	Maha Dathya Ma'na or Da'bhika	Ammu'bhupura	8 532	12 0 0	Brother
30	Addageimuna or Amunda Ga'mini	ditto	21 544	9 0 0	Son—put to death
31	Kuthuridalla or Kuthu'ni Tima	ditto	30 575	3 0 0	Brother
32	Kuda' Abba' or Chuta'bhaya	ditto	33 576	1 0 0	Son
33	Singhawalli or Singali	ditto	34 577	0 4 0	Sister—put to death
	Interregnum	ditto	35 578	3 0 0	
34	Ellana' or Ila Na'ga	ditto	38 581	0 0 0	Maternal nephew of Addageimuna
35	Santa Muhuna or Chanda Mukha	ditto	44 587	8 7 0	Son
	Siva	ditto	52 595	7 0 0	Brother—put to death
36	Yam Sila or Yata'uhatusa	ditto	59 603	0 0 0	Usurper—put to death
37	Sobha	ditto	66 609	4 0 0	Descendant of Laiminitia
38	Wahappu or Waukha	ditto	66 609	4 0 0	Descendant of Laiminitia
39	Wakana or Wanka Na'aka	ditto	110 653	3 0 0	Son
40	Gaja'bhana Iai or Ga'mini	ditto	113 656	12 0 0	Son
41	Mahamuna'na' or Malaka Na'ga	ditto	125 668	6 0 0	Maternal cousin
42	Be'tiga Tima 2d or Bha'tiga Tima	ditto	151 674	24 0 0	Son
43	Chula Tima or Kamitthima	ditto	153 676	18 0 0	Brother
44	Kubana or Chudana Na'ga	ditto	173 716	10 0 0	Son—murdered
45	Kudana'na' or Kuda Na'ga	ditto	183 726	1 0 0	Nephew—deposed
46	Kuda' Siana' or Sri Na'ga 1st	ditto	184 727	13 0 0	Brother-in-law
47	Wannatattana or Wannatana	ditto	200 753	22 0 0	Son—murdered 1 year 6 years
48	Abba' Sana' or Abba' Tima	ditto	224 774	8 0 0	Brother
49	Sri Na'ga 2d	ditto	229 783	2 0 0	Son
50	Waja Iada or Wajaya 2d	ditto	241 784	1 0 0	Son—put to death
51	Sangathana 1st	ditto	243 785	1 0 0	Descendant of Laiminitia—poisoned
52	Duhant Siraunga Bo or Siraunga	ditto	246 788	2 0 0	Do Do deposed
	Bo'ho 1st	ditto	246 788	2 0 0	Do Do
53	Gala' Abba', Gatha'bhaya or Me- ghawarna Abha'ya	ditto	248 791	13 0 0	Do Do
54	Mahala' Dama Tima 1st	ditto	261 804	10 0 0	Son
55	Maha' Sana	ditto	275 818	27 0 0	Brother—erect 1 year
56	Kilindi Mahana 1st or Kittana	ditto	303 845	28 0 0	Son
	Migha wana	ditto	309 851	9 0 0	Brother
57	Dama Tima 2d	ditto	325 867	29 0 0	Son
58	Boja'na or Bo'ho Dama	ditto	325 867	29 0 0	Son
59	Cyathana 2d	ditto	368 911	47 0 0	Son
60	Maha Na'ana	ditto	410 953	29 0 0	Brother
61	Senghat or Sotahi Sana	ditto	432 975	0 0 1	Son—poisoned
62	Laimini' Tima 2d or Chutaga'wika	ditto	433 975	1 0 0	Descendant of Laiminitia
63	Milita Sana or Kamataka	ditto	433 976	1 0 0	Not specified—put to death
	Panda	ditto	434 977	3 0 0	
	Panda Koda	ditto	439 982	16 0 0	
	Khanda Pa'anda	ditto	445 988	0 2 0	24. 9.—Foreign usurpers
	Dathiya	ditto	455 998	3 0 0	
	Pishiya	ditto	458 1001	0 7 0	
64	Damakhelaya or Dhata Sana	ditto	459 1002	10 0 0	Descendant of the original royal family—put to death
65	Sigiri Kamunha or Kasyapa 1st	Sigiri Galla Na- wera	477 1020	10 0 0	Son—murdered 100 days

No.	Name	Capital	Accession A. D. Bud.	Reign Y. M. D.	Relationship of such succeeding Sovereign.
66	Mugala'na 1st.	Anandhapura	488 1038	18 9 0	Brother
67	Kuma'ra Da's or Kuma'ra Dha'ta Sena	ditto	515 1054	0 0 0	Son—immolated himself
68	Kirti Sena	ditto	522 1063	9 0 0	Son—murdered
69	Maidi Bawa or Siwaka	ditto	531 1074	0 0 25	Maternal uncle—murdered
70	Lalimni Upa'tima 2d	ditto	531 1074	1 0 0	Brother-in-law
71	Amabarna Salammawa or Sila'ka'la	ditto	534 1077	13 0 0	Son-in-law: error 1 year 6 months
72	Da'pula 1st or Da'thila'pa Bhodhi	ditto	547 1090	9 0 0	Second Son—committed suicide
73	Dalsungaha or Mugala'na 2d	ditto	547 1090	20 0 0	Elder brother
74	Kuta-Kimri Maiva 1st or Kirtori Megha wana	ditto	567 1110	19 0 0	Son—put to death
75	Sansa or Maha Na'ga	ditto	580 1129	2 0 0	Descendant of the Oka'ka branch
76	Aggabodhi 1st or Akko	ditto	539 1132	34 2 0	Maternal nephew
77	Aggabodhi 2d or Sula Akko	ditto	623 1168	10 0 0	Son-in-law
78	Singharatna	ditto	632 1176	0 2 0	Brother—decapitated
79	Bana Mugala or Lalimni Bana'ra	ditto	633 1176	0 0 0	Usurper—put to death
80	Athasigga'haka or Asigga'haka	ditto	629 1182	9 0 0	Maternal grandson
81	Siri Sangabo 2d	ditto	648 1191	0 0 0	Son—deposed
82	Kalana Detarasa or Lalimni Ka- turi'ra	Dewunawasa or Dondara	648 1191	0 6 0	Descendant of Lalimni's branch— committed suicide
	Siri Sangabo 2d	Anuradhapura	640 1193	16 0 0	Restored, and again deposed
83	Dalapiyassa 1st or Dhatthapattasa	ditto	665 1240	12 0 0	Lalimni branch—killed in battle
84	Paisala Kammaha or Ka'nyappa 2d	ditto	677 1229	9 0 0	Brother of Sirisangabo
85	Dapula 2d	ditto	686 1229	7 0 0	Oka'ka branch—deposed
86	Dalapiyassa 2d or Hattha-Dhatthapattasa	ditto	683 1238	9 0 0	Son of Dalapiyassa 1st
87	Paisala Siri Sangha Ba 2d or Ag- gabodhi	ditto	702 1246	10 0 0	Brother
88	Wajjiti Waddana or Dantana'ma	ditto	718 1261	2 0 0	Oka'ka branch
89	Hannura Bhandala or Hattha- da'tha	ditto	720 1263	0 6 0	Original royal family—decapitated
90	Mahatapa'ra or Ma'navasana	ditto	726 1263	0 0 0	Do Do Do
91	Ka'nyappa 3d or Kammaha	ditto	726 1263	2 0 0	Son
92	Aggabodhi 3d or Akko	ditto	729 1277	40 0 0	Nephew
93	Aggabodhi 4th or Kuta' Akko	Pallanaruwa	789 1312	0 0 0	Son
94	Mihinda 1st or Salammawa	ditto	778 1313	30 0 0	Original royal family
95	Dappula 2d	ditto	793 1330	3 0 0	Son
96	Mihinda 2d or Dharmika-Sila' miga	ditto	806 1343	1 6 0	Son
97	Aggabodhi 5th or Akko	ditto	804 1347	11 0 0	Brother
98	Dappula 3d or Kuta' Dappula	ditto	815 1358	10 0 0	Son
99	Aggabodhi 6th	ditto	831 1374	2 0 0	Cousin
100	Mirwella Sena or Sila'miga	ditto	832 1381	26 0 0	Son: error 4 years
101	Ka'nyappa 4th or Ma'nyaya Sena or Mihinda	ditto	853 1401	33 0 0	Grandson
102	Udaya 1st	ditto	891 1424	25 0 0	Brother
103	Udaya 2d	ditto	926 1469	11 0 0	Son
104	Ka'nyappa 5th	ditto	937 1480	17 0 0	Nephew and son-in-law
105	Ka'nyappa 6th	ditto	954 1497	10 0 0	Son-in-law

No.	Name	Capital	Accession		Reign		Relationship of each succeeding Sovereign	
			A. D.	Budd.	Y.	M.	D.	Sovereign
106	Dappula 4th	Pollonnaruwa	884	1307	8	7	0	Son
107	Dappula 5th	ditto	884	1307	19	9	0	Not specified
108	Udaya 3rd	ditto	873	1317	3	0	0	Brother
109	Sena 2d	ditto	877	1320	9	0	0	Not specified
110	Udaya 4th	ditto	888	1329	9	0	0	Do Do
111	Sena 3d	ditto	894	1337	3	0	0	Do Do
112	Mahinda 3d	ditto	897	1340	10	0	0	Do Do
113	Sena 4th	ditto	1013	1356	10	0	0	Son—cannot

114. Mahinda 4th - Anura'dhapura - 1023-1360 34 0 0

Interregnum - Pollonnaruwa - 1360-1362 12 0 0

Maha Lan or Maha Lala Kavi - Rohana

Wilaksha Pandi - Kelutotto

Jagat Pandi or Jagati Pandi - Rohana

Prakrama Pandi or Prakrama

Nandi - ditto

Kulasekara - Kacharagama

* Brother—succeeded the Queen at Anura'dhapura—the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both.—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohana, and fortified himself at Anuradilla, where his son Ka'diyappa was born.—He thereafter returned to Kappagallawessa. The Solleians invaded the island 50 years after the king's flight from the capital, which they occupied; and following him into Rohana, captured him and the queen, whom with the regalia, they transferred to Solloa—a Solleian vice-roy administered the government, making Pollonnaruwa his capital.—The king died in the 12th year of his captivity.

The island was governed by the Solleian vice-roy, during the king's captivity.—An army of 10,000 men was sent from Solloa to assist the vice-roy in subduing Rohana, and capturing prince Ka'diyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wilaksha Bahu, and was making great preparations to expel the Solleians, when he died.

The relationship of these kings to each other, or to preceding rulers is not always stated.—During the whole of this period which comprises the Interregnum in Pihiti, the country was in a state of complete anarchy, owing to the constant incursions and usurpation of the military.—Different members of the royal family took up the reins of the government of Rohana as they were abandoned by, or snatched from, each predecessor.—At the termination of Prakrama Pandi's reign, no royal candidate for the crown appearing, it was assumed by the minister Kulasekara.

The minister—descendant of Mahasena—he left a son Kavi, who subsequently assumed the title of Wilaksha Bahu.

* Vide Introduction for the reason for the insertion of these details.

No.	Name.	Capital.	Accession. <i>Hejra</i> A. D. B. C. Y. M. D.	Relationship of each succeeding Sovereign.
				<p>Son—He was proclaimed in his infancy, in the temple of his father Wikkama Bāhu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty, which aid was afforded. In the mean time, Kasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Sollema, made the natives flock to the standard of Wajayabahu, who thereupon proclaimed war against the Sollema. After a protracted and desultory warfare, a general action was fought under the walls of Polonnaruwa. The Sollema being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king's authority was soon recognised over the whole island, after the capture of the capital, and the fame of his actions extended over all Hindustan. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anura'dha, king of Aracan. At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the Buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollema, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other. The Sollema army embarked first, and landed at Mantota, where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wikkama, expelled the Sollema from the island. In the 4th year of his reign, he invaded Sollema, from which however, he was obliged to make a hasty retreat. The king then turned his attention to internal improvements; he formed and repaired many tanks and temples, and restored the Mahamaya canal, which had been destroyed during the Sollema interregnum. He survived his martial son Wikkama, but left other children.</p> <p>Brother—He was opposed by Wikkamalāhu, a younger son of the late king, which led to great internal commotion, in which Malābarana and Gajabahu, the grandsons, and Sirisavala, the brother of the late king took part. They were subsequently reconciled, each retaining the portion of the island, in which he exercised an imperfect authority. Wikkamalāhu's capital was Polonnaruwa, he adopted Prakrama, the son of Malābarana. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Prakrama. The said Prakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people. These princes subsequently disagreed among themselves, and Prakrama openly aimed at the sovereignty. He first drove Gajabahu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabahu. The princes then interfered and mediated between them. They met Gajabahu at Mandagiri village,</p>
115	Wajayabahu 1st or Sirisavagala 4th	Polonnaruwa	1071 1614 55 0 0	
116	Jayabahu 1st	ditto	1125 1669 1 0 0	
117	Wikkamalāhu 1st	ditto		
118	Gajabahu 2d Sirisavagala or Kt 1st Mutuwa	Polonnaruwa Ruhuna	1125 1676 20 0 0	

* Ratnasavali's son, whose name and greatness are predicted in the 53^d chap. which is inserted in the appendix.

No.	Name.	Capital.	Accession	Reign	Relationship of each ascending Sovereign.
			A. D. B. D.	Y. M. D.	
	<i>Jayawirya Bandula</i>	<i>Gampaha</i>			
154	<i>Bhaxanaka Batta Mh</i>	<i>Kotta</i>	1554	1677	9 0 0 Son
	<i>Mahadumma</i>	<i>Sisimawa</i>			
	<i>Rajjaya Bandula</i>	<i>Rajjaya</i>			
	<i>Jayawirya Bandula</i>	<i>Kandy</i>			
155	<i>Don Juan Dharmapala</i>	<i>Kotta</i>	1542	1605	23 0 0 Grandson
	<i>A. Mahakar</i>	<i>Yapahu</i>			
	<i>Pasugama</i>	<i>Colombo</i>			
	<i>Widya Raja</i>	<i>Paikada Narsere</i>			
	<i>Rajasingha</i>	<i>Anuradawilla</i>			
	<i>Girimala Sriya</i>	<i>Saura Koria</i>			
	<i>Wickrama Raja</i>	<i>Kandy</i>			Descendants of Sisingabha 1st.
156	<i>Rajasingha 1st</i>	<i>Sita'waka</i>	1561	1624	51 0 0 Son of Megadumma
	<i>Jaya Sriya</i>	<i>Sisimawa</i>			
	<i>Widya Raja's queen</i>	<i>ditto</i>			
157	<i>Wimala Dharmma</i>	<i>Kandy</i>	1575	1635	12 0 0 Original royal family
158	<i>Saba'ntana or Senewi</i>	<i>ditto</i>	1594	1647	51 0 0 Brother
159	<i>Raja-singha 2d</i>	<i>ditto</i>	1638	1673	35 0 0 Son
	<i>Kandya-singha</i>	<i>Harad</i>			Brother
	<i>Wijaya Palla</i>	<i>Mutella</i>			Brother
160	<i>Wimala Dharmma Sriya 2d</i>	<i>Kandy</i>	1685	1726	22 0 0 Son of Raja-singha
161	<i>Sriwira Parakrama Narendrasingha</i>				
	<i>in Kandamulla</i>	<i>ditto</i>	1707	1750	23 0 0 Son
162	<i>Sriwijaya Rajasingha or Hanga</i>				
	<i>crakotta</i>	<i>ditto</i>	1730	1782	52 0 0 Brother-in-law
163	<i>Kiriri Rajasingha</i>	<i>ditto</i>	1747	1790	24 0 0 Brother-in-law
164	<i>Raja's 3d Rajasingha</i>	<i>ditto</i>	1781	1824	17 0 0 Brother
165	<i>Sri Wikrama Rajasingha</i>	<i>ditto</i>	1798	1841	13 0 0 Son of the late king's wife's sister, deposed by the English, and died in captivity.

[N. B.—The names printed in the above tables in *Italics*, are those of subordinate or contemporary princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanémō, the author of the *Mahawanso*, may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidences in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENCE'S TRANSLATION OF HERODOTUS. CHAP. 107. in 129.

Astyages the son of Cynares succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge with a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision; but united her to a Persian, whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyages beheld another vision; he thought he saw a river spring from his daughter's womb, and that it covered the whole of Asia: when he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explanations of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confidant in all matters; to him he spoke as follows:—
 "Harpagus, I would have thee by no means neglect the business with which I now trust thee; do not deceive me, but attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it; and then bury it in such manner as thou wilt think proper." The other replied:—"Sire, hitherto thou hast never seen any thing like ingratuity in the man that now stands before thee; I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it becometh me."
 "So far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house; and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him:—"What dost thou intend, then, to do now?"—"Not according to the commands of Astyages," he replied:—"not even were he more mad and wrath than he now is, would I at any time obey his will, or lend myself to such a murder. I will not be his murderer for many seasons; for the child is my own relation, and moreover, Astyages is old, and without male issue: now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would there remain for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish; but some one of Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild-beasts. His name was Mitradates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyno; in that of the Medes, Space, for the Medes call a bitch Space. The pastures where this herdman kept the cattle were at the foot of a range of mountains, northward of Belusiana, and towards

the black sea, for in that direction, in the neighbourhood of the *Lazpates*, the country of the *Medes* is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus:—"Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou' contribute towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see myself the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account; the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a coloured garment. When Harpagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts, saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey: I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes, as I was likewise at the mourning that appeared in the house of Harpagus: but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commanded that he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shaped, limbs well turned, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise: in as much as witnesses were to, come from Harpagus to see that he had executed his orders, and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words:—"Since then, I cannot prevail upon thee not to expose the child, I beseech thee to do so in this manner, if it is indeed necessary that a child should be seen stretched out on the mountains: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our master, nor shall we take had account for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of getting to death, he gave to his wife; and taking his own, which was dead, he placed it in the cradle in which he had brought the other, and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his limbs to watch over it; and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdsman's child buried. Thus one was buried; but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was: he was playing in the same village where the stalls were, amusing himself in the road with other lads of his own age; and the boys in sport, accordingly called to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be captains of the bulldogs; others to be his guards, one of them to be the king's eye; to another he committed the office of bringing to him the petitions: thus assigning to each his proper duty. One of these lads, who was slurring at the sport, was a son of Artamithes, a man of rank among the *Medes*; but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him, and they obeying his orders, Cyrus handled him pretty severely with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming to rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but from the son of Astyages's herdsman. Artamithes, inflamed with anger, carried him into the presence of Astyages, taking him and

with him; he declared that he suffered indignant treatment; "Sir," said he, *showing the boy's shoulders*, "it is thus we are insulted by thy slave, the son of a herdman."

Astyages having heard and seen, and wishing to avenge the boy for Artembarus's sake, sent for the herdman and his son. When they were both before him, Astyages looked at the lad, and said to him, "wilt, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom he was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them; but this one refused to obey, and took no account of my commands, therefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astyages recognised him; for the features of his face seemed to resemble his own, his answer was bold, and the tone of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembarus, in order that taking the herdman apart, he might examine him, he said: "Artembarus, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembarus; and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herdman alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced these words, he beckoned to the guards to lay hold on him. The herdman being taken to the rack, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth; he next had recourse to supplications, and besought the king to forgive him. When the herdman had confessed the truth Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdman in the apartment, did not recuse falsehood, lest he should be refuted and convicted; he answered therefore: "Sir, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and, without exposing myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself; I consequently acted in the following manner: I sent for this herdman, and delivered to him the infant, telling him that it was thy order that it should be put to death; and so far, in saying that, I was not guilty of falsehood, for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it as the watch as long as it kept alive; threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I buried it. Thus, Sir, all matters happen in this business; and such was the fate of the child."

Harpagus, accordingly confessed the truth. And Astyages, concealing the anger which possessed him at what had taken place, began by narrating again to Harpagus the whole affair, as he had himself heard it from the herdman; and afterwards, when he had repeated the history to him, he smiled by saying "that the youth was still alive, and that he was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been done to the child; and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favourable turn, do thou send thy son to the young man's court, and attend me thyself as supper, for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that house is large."

Harpagus, when he had heard this discourse, praised the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he returned, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astyages, when the lad arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus approached; before the rest and Astyages himself, tables were placed, spread abundantly with mutton; but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet; those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast: and Harpagus, declaring that he was extremely pleased, those who had it in charge,

brought the head of his son, covered up, together with the hands and feet, and standing before him laid him himself and took what he chose of them. Harpagus obeyed; and uncovering the basket, beheld the remains of his son. He was not, however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of; the other replied, he was guinea of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remains of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives; and having been brought up in the country, the boys of the tillage constituted him their king; and he has completely done all the same as those that are in reality sovereigns: for he had nominated guards, and officers, and ministers, and all the other officers. Now what does it appear to you these things pretend?" The Magi answered: "Since the child survives, and has reigned without any unmediated design, do thou thence take courage, and be of good cheer; as he will not now reign a second time: for even some of theacles have ended in a fruitless accomplishment, and dreams also in the end have tended to slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him; nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sure, to us it is of great importance that thy government should be upheld; for if it devolve on this child, who is a Persian, it will then pass to another nation; and we, who are Medes, would become slaves, and be held in an account by the Persians, to whom we should be as foreigners; but while thou, who art our country man, remainest king, we ourselves rule in fait, and receive high honours at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee: but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same: send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy; and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream; but by thy own fortune, thou survive; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee; when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsmen, Mitradates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyzes, was received by his parents; and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had comprehended from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did not before know, but had much mistaken; that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorts. He stated that he had been brought up by the wife of the herdsman; this woman he was constantly praising, and Cyrus was the whole subject of his discourse; his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at men's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance; for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages; but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being conceived, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and tipping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some oats, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to pursue it with his own hands, and to let no one be present.

when he did so. These orders were accordingly executed; and Cyrus receiving the letter, copied it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee: for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer: for, according to his intention, thou wouldst have perished; but through the gods and me thou art saved. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages: because I did not put thee to death, but delivered thee to the horseman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Persians on the Persians to rebel, and then march against the Medes; and whether I myself am enabled by Astyages to lead the array against thee, or any other chief men among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavours to destroy Astyages. Be certain, then, Ous here at least all is prepared, do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expeditious, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bull." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes: they were the following, on which all the rest of the Persians depend; to wit, the Pasargadae, the Mactians, the Magi; of these the Pasargadae are the principal, of which the Achæmenidae form whence spring the royal family of the Persians; the following likewise are others of the Persian tribes: the Panthones, Derumies, Germans, all of which are husbandmen; the rest of the tribes, namely, the Dai, Mardi, Dropici, Sagarti, are nomads. When all were come, bearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with humbles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and herds of his father, killed them, and prepared them. Intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus taking hold of this answer, declared the whole of his project, saying: "Men of Persia! thus is it with you: if you determine to obey me, these and very many sweets more are yours, without being exposed to any sharpest toil: but on the other hand, if you determine not to obey me, toils beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free: for, with regard to myself, it seems as if I were by divine providence born to place these advantages within your grasp, with regard to yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, reason ye yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages heard what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms; and, as if he had been told of his escape, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, then embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought; but of the rest, were passed over to the Persians, while the greater part acted designedly as scouts, and took to flight. The Median army being thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening: "No! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the city, both young and old; these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exclaiming over and over the captive, he said to him many very bitter things, but in particular, with regard to the report of which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the guilt of Cyrus. Harpagus

replied, that, since it was by him last written to counsel it to Cyrus, the deed might justly be regarded as his own. Antyages then proved to him by his words, that he was the most silly and iniquitous of men: the most silly, since, at least, if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself; of becoming a sovereign: the most iniquitous, inasmuch as, on account of that report, he had reduced the Medes to servitude: for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now from injustice made servants; while the Persians, who before were servants, were now made masters."

Thus, therefore, Antyages having reigned five and thirty years, was deprived of the sovereign power; and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Helles for one hundred and twenty eight years, not including the time that the Sesthiens governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius; but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having thus shaken off the yoke of the Medes under the reign of Antyages, possessed from that time the government of Asia. With respect to Antyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus both and educated, attained the throne; and as it has before been related by me, subsequently to these events, conquered Croesus, who first began injustice against him; and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS L. XV. C. 4.

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a noble descent from Asia proper, whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been embraced in the embraces of Apollo, that she had become pregnant, had received from the God as the prize of her favours, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subjection of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactriani: subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of this freedom; but as soon as he had become victorious he converted the name of liberty into slavery: for seeing the throne, he oppressed by his individual sway the nation whose freedom from external dominion he had achieved. He was demanded of an immense stock, but it was by the all powerful influence of the Dity he had been persuaded to suppress. For having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a precipitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and linked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this means first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a series of signs it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Pāli Buddhistical scriptures, entitled the PITAKATTAYA : OF THREE PITAKAS ; specifying also the number of the Talipot leaves on which they are inscribed.

WINYAPITAKO

consists of the following sections.

1. *Parājaka*— 121 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. *Pachittināḥ*— 134 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. *Chālanavagga*— 198 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. *Mahāvagga*— 159 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Parivēsi*— 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections.

1. *Dhammasangani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Vibhanga*— 130 leaves of 8 lines on each side, each leaf 2 feet 6 inches long.
3. *Kathāvatthū*— 131 leaves 8 lines 2 feet 1 inch long.
4. *Puggalaḥ*— 26 leaves of 8 lines on each side, each leaf 2 feet 6 inches long.
5. *Dhātū*— 51 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. *Kammavāṇī*— 731 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. *Paṭṭhamaḥ*— 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

SUTTAPITAKO

consists of the following sections.

- i. *Dghanikāya*— 282 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
- ii. *Majjhimanikāya*— 422 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
- iii. *Saṅgahayanikāya*— 351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.
- iv. *Anguttaranikāya*— 604 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long.
- v. *Khulakaniḥkaya*— is composed of 15 books ; viz.
- i. *Khulakayāsaṇi*— 4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
- ii. *Dhammapadaḥ*— 13 leaves of 9 lines each side, each leaf 1 foot 8 inches long.
- iii. *Uddanaṇi*— 48 leaves of 9 lines each side, 3 feet.
- iv. *Iti-uttakaṇi*— 31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.
- v. *Suttamayāsaṇi*— 40 leaves of 9 lines each side, each leaf 2 feet.
- vi. *Wimānawartha*— 158 leaves of 7 and 8 lines each side, each leaf 1 foot 8 inches long.
- vii. *Pāṇāvatthū*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
- viii. *Theragāthā*— 43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character)
- ix. *Therīgāthā*— 110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
- x. *Jātakāḥ*— The commentary is intermixed with the text, and in that form it is a voluminous work of 906 leaves.
- xi. *Niddesā*— not ascertained yet.
- xii. *Paṭisaṃbhūtaḥ*— 220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.
- xiii. *Apāḍānaḥ*— 186 leaves of 10 lines on each side, each leaf 2 feet long.
- xiv. *Buddhavaṇsa*— 37 leaves of 8 lines on each side, 2 feet long.
- xv. *Charipāpika*— 10 leaves of 8 lines on each side, 3 feet long.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the preceding possession.

PROFESSOR WILSON'S NOTES ON THE MUDRA RAKSHASA.

It may not here be out of place to offer a few observations on the identification of CHANDRAVARTTA and SAMVROCITTA. It is the only point on which we can rest with any thing like confidence in the history of the-Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAVARTTA to be one with SAMVROCITTA (*As. Res.* vol. ix. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Samaraka*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Frishat Katha*, in which the story of NANDA's murder occurs; the second is, in all probability, the play that follows, and which begins after CHANDRAVARTTA's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAVARTTA is there told at considerable length, and with some accessories which can scarcely be considered authentic. He states also that the *Mudra Rakshasa* consists of two parts, of which one may be called the coronation of CHANDRAVARTTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purana* and *Bhagavat*, and in the *Frishat Katha*; but when he adds that it is told in a lexicon called the *Kāmasudakā* he has been led into error. The *Kāmasudakā* is a work on *Niti*, or Policy, and does not contain the story of NANDA and CHANDRAVARTTA. The author merely alludes to it in an honorific term, which he addresses to CHANDRAVARTTA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAVARTTA, and the circumstances of NANDA's death as given in Colonel Wilford's account, are not alluded to in the play, the *Mudra Rakshasa*, from which the whole is professedly taken, but they agree generally with the *Frishat Katha* and with popular versions of the story. From some of these, perhaps, the king of *Vikramaditya*, *Chandra* etc., may have been derived, but he looks very like an amplification of *Jastu's* account of the youthful adventures of *Samvrocittha*. The proceedings of CHANDRAVARTTA and CHANDRAVARTTA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 263) is strangely misrepresented. The account was no doubt compiled for the translator by his pundits, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second version of the story of CHANDRAVARTTA (*As. Res.* vol. ix. p. 88). He continues to quote the *Mudra Rakshasa* for various portions which it does not contain. Of these, the adventures of the king of *Vikramaditya*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition. That a much greater resemblance exists between our Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhagavat Puranas*, from a popular version of the narrative as it runs in the south of India, from the *Frishat Katha*,* and from the play, to give what appears to be the genuine circumstances of CHANDRAVARTTA's elevation to the throne of *Pulikatara*.

A race of kings denominated *Sakundaras*, from *Sakundara* the first of the dynasty, reigned in *Megastha*, or *Rohar*; their capital was *Pataliputra*, and the last of them was named *Nandis* or *Mahatanka Nandis*. He was the son of a woman of the *Mitra* caste, and was hence, agreeably to Hindu law, regarded as a *Sakura* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmins. He had by one wife eight sons, who with their father were known as the nine *Nandis*, and, according to the popular tradition, he had by a wife of low extraction, called *Mura*, another son named CHANDRAVARTTA.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purana* has the story been found, although most of the principal works of this class have been carefully examined. (*Notes by Prof. W.*)

This last circumstance is not stated in the *Purāṇas* nor *Viśākha Kathā*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maurya* one of CHANDRAGUPTA'S designations, which is explained by the commentators on the *Vishnu Purāṇa* to be a patronymic formation signifying the son of *Mura*. It also appears from the fact, that CHANDRAGUPTA was a member of the same family as NANDA, although it is not there stated that he was NANDA'S son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the nonbornation of the Bhojans, who having effected the destruction of NANDA and his son, named CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his connivance, and to revenge his father's murder, his son led a mingled host against *Magadha*, including amongst other troops, Persians, whom we may be permitted to consider as Greeks. The storm was averted, however, by treacheries and quarrels amongst the confederates. The army dispersed, and MALAYAGUPTA, the invader, returned, humbled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. SANDROCOTTUS and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenians, as first noticed by Willford (*As. Res.* vol. i. p. 282.) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandrocottus*, and in other form, although more common, is very possibly a mere error of the transcriber. As to the *Andromedus* of Ptolemy, the difference is more apparent than real, the initial syllable being often dropped in Greek proper names.

This name is, however, not the only resemblance in the denomination that may be traced. We find in this play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonym; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridae*, whose power charms the Macedonians, is there named *Sandramas*. The *Aggrones* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or seventh caste; the latter is said by Willford to be explained, in the *Jātī Purāṇa*, the offspring of a barber and a *Sabara* woman, or of a barber and a female slave. (*As. Res.* vol. i. p. 283.) It is most usually stated, however, to mean the offspring of *Mura*, as already observed, and the word does not occur in any of the vocabularies in the name attached to it by Col. Willford.* It is sufficient, however, to observe, that the term *Vishala*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridae* at the time of Alexander's invasion, by *Diodorus Siculus*, *Quintus Curtius*, and *Ptolemy*.

According to the two former of these writers, *Sandramas*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Sabaras*, and the character given to MAHENDRA NANDA in the *Vishnu Purāṇa*, agrees well enough with the general tone of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of the monarch of the *Gangaridae*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by *Ptolemy* and *Justin*. We cannot, however, attach any credit to the marvellous part of the story.

* Colonel Tod considers *Maurya* a probable interpolation for *Mura*, a branch of the *Prasāra* tribe of Rajputs, who in the eighth century occupied Chittor. He observes also, that CHANDRAGUPTA in the *Purāṇas* is made a descendant of *Sakanyas* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sakanyas* the word is *Sannagya*; and with respect to the fact of the prince belonging to the *Prasāra* tribe no authority is cited. Colonel Tod, like the late Col. Willford, is sparing of those specific references, which to all debatable points are indispensable.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rajasthan*, p. 166.

as told by the latter, nor can we conceive that a more adventurous, as he makes Sandrocottus to have been, should have rendered himself master of a mighty kingdom: in so brief an interval as that between Seleucus and Alexander, or in the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA's early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very small, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the errors should not conform in every particular.

However questionable may be the contemporary existence of Alexander and Sandrocottus, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all impossible. Before the Christian era, the Hindus were probably not scrupulous about whom they married, and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be mixt with respect to the condition of his wife, and in whichever way the alliance was effected, it was lawful enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MAHASEN, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of Magadha ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblance between the names of the Maurya princes (*As. Res.* vol. ix. table) and the *Amtrachutes* and *Sophagomatus*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Thracian, with those elephants that were so highly prized by the successors of Alexander (*Willford, As. Res.* vol. i. p. 286, and Schlegel, *Indische Bibliothek*), although, as shown by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing Sandrocottus as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called, however, indifferently, but not doubt inaccurately, *Gangaridæ*, *Ganduridæ*, and *Gaudaridæ*, and *Prasii*, *Parthenii*, and *Talabari*. The first name was probably of Greek origin, expressing, as *Herodotus* and *Ctesarchus* justly observe, the situation of the nations in the neighbourhood of the Ganges: but in truth there was a nation called the *Gandharæ* or *Ganduridæ* west of the Indus, whom the classical authors often confounded with the *Gangaridæ* nations, as has been shown in another place (*As. Res.* vol. xi.). The other appellation, which is now correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Prasii*, the eastern country, i.e. *Prasii*: the people of the east, in which division of *Ekavata Khanda*, or India, *Mithila*, the country opposite to *Bihar*, and *Magadha* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu accounts are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally, the classical authors concur in making *Pataliputra*, a city on the Ganges, the capital of Sandrocottus. Strabo, on the authority of Megasthenes, claims that *Pataliputra* is situated at the confluence of the Ganges and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erymanthus*, which is a synonyme of the *Sour*. In the drama, one of the characters describes the trampling down of the banks of the *Sour*, as the army approaches to *Pataliputra*; and *Pataliputra*, also called *Kanaujpur*, is the capital of CHANDRAGUPTA. There is little question that *Pataliputra* and *Pataliputra* are the same, and in the uniform estimation of the Hindus, the former is the same with *Patna*. The alterations in the course of the river of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why *Patna* is not at the confluence of the *Ganges* and the *Sour*, and the only argument, then, against the identity of the position, is the enumeration of the *Erymanthus* and the *Sour* as distinct rivers by Arrian and Ptolemy: but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonyms for distinct appellations. *Râjaghat*, as proposed by Willford, and *Râjaghat*, as maintained by Forskâl, are both utterly unsuitable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Pañalitha*, in which he had come over to the prevailing opinion, and shows it to have been situated in the vicinity of *Patna*.⁵

It thus appears, that the Greek and Hindu writers concur in the name, in the *primeval history*, in the *political elevation*, and in the *nation and capital* of an Indian king, nearly, if not exactly contemporary with *Alexander*, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Purāṇic accounts of Chāndraguṇṭha

The son of *Mahānanda*, born of a *Nāḍra* woman, a powerful prince named *Mahāpāṇḍu*, shall put an end to the *Kāshetrige* rule, and from his time the kings will be mostly *Nāḍras*, void of piety. He will bring the earth under one mistress, his rule being irresistible, and he will reign like another *Ikṣvāku*. He will have eight sons, *Sandhya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy them also *Nāḍras*, and after their disappearance the *Mauryas* will reign in the *Kāśya*. That Brahman will inaugurate *Cakrasamvart* as king.—(*Rājanat*, 12th *Skandha*.)

Mahānanda will be the last of the ten *Saisavāja* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahānanda* or *Nanda*, named *Mahāpāṇḍu*, will be born from a *Nāḍra* mother. He will be victorious, and like another *Parasurāma* will end the *Kāshetrige* race, as from him forwards the kings will be all *Nāḍras*. He, *Mahāpāṇḍu*, will bring the whole earth under one mistress, his rule being irresistible. He will have eight sons, *Sandhya* and others who after him will govern the world. He, and those sons will reign for a period of one hundred years, until *Kaṇṭhya*, a Brahman, shall destroy the nine *Nāḍras*.

After their destruction the *Maurya* will possess the earth, *Kaṇṭhya* inaugurating *Cakrasamvart* in the kingdom.—(*Vishva Purāṇa*.)

The comment explains *Maurya* thus:—as named from *CHANDRAGUṆṬHA*, the first, who derived this name from his mother *Māra*, and of the wives of *NANDU*.

2.

Story of Nanda, as related by Purnanābha in the Pritha Katha.

I now returned from my sojourn in the snowy mountains, where by the favour of *Nāra* I had acquired the *Pāṇḍya* grammar. This I communicated to my preceptor *Pecika*, as the fruit of my penance; and as he wished to learn a new system, I instructed him in that revealed by *Sacana Kumāra*. *Puri*, and *Indradatta* then applied to *Pecika* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time in *Ayathya*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, *Nāra* being just dead. *Indradatta*, who was skilled in magic, said:—“This event need not disconcert us. I will transmute my vitality into the lifeless body of the king. Do you, *Purnanābha*, then collect the money; I will grant it, and then resume my own person, of which do you, *Puri*, take charge till the spirit returns.” This was assented to, and our companions accordingly entered the carcass of the king.

The revival of *Nāra* caused universal rejoicing. The minister *Sakata* alone suspected something extraordinary in the commotion. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinity, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted corpse of *Indradatta*, and burning it as directed, our old associate was

⁵ *Asiatic Researches*, vol. xiv, p. 33.

compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with me, being so fast degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Sakra*.

Yagori having the man destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call Yagomanda. Before his departure, however, he recommended to the latter to get rid of *Sakata*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *Chakrapanra* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and in preparatory to that measure, to make me, *Parvatsiddhi*, his minister. Yagori then left us, and in compliance with his counsel I became the confidential minister of Yagomanda.

A charge was now made against *Sakata*, of having, under pretence of getting rid of dual incarnations, burnt a Brahman alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time Yagomanda, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I disdained. I therefore sought to secure myself a participator in the burden, and prevailed upon Yagomanda to release *Sakata* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of Yagomanda, so that he resolved to put me to death. *Sakata*, who was rejoiced to have this opportunity of winning me over to his cause, apposed me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagopala*, lost his senses, and Yagomanda now lamented my absence. His regret moved *Sakata* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upasana*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of Yagomanda was thus related to me by a Brahman, who was travelling from *Ayodhya*, and had rested at my cell.

Sakata, brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a upulow, and asked him what he was doing there. *CHAKRAPANRA*, the Brahman, replied: "I am rooting out this grass which has hurt my feet." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sradha*, which was to be celebrated next new-moon at the palace. *CHAKRAPANRA* arrived, anticipating the most respectful treatment, but Yagomanda had been previously persuaded by *Sakata* to assign precedence to another Brahman, *Sahadana*, so that when *CHAKRAPANRA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakata* received him into his house, and persuading *CHAKRAPANRA* that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. *CHAKRAPANRA* then prosecuted, practised a magical rite, in which he was a proficient, and by which on the seventh day *NANDA* was deprived of life. *Sakata* on the father's death effected the destruction of *Hiranyagopala*, his son, and raised *CHAKRAPANRA*, the son of the gentile *NANDA*, to the throne. *CHAKRAPANRA* became the prince's minister, and *Sakata* having attained the only object of his existence, retired to end his days in the woods.

3

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhin.

(From a Manuscript in the collection of the late Col. Mackenzie, Sanscrit, Telugu character.)

After taking the benediction of *Ganesha* the writer proceeds: In the race of *Bharadwaja*, and the family of the hominary counsellors of the *Phoula* prince, was born the illustrious and able minister *Bhaskari*. He was succeeded by his son *Gangadhara* nicknamed *Adhvani* (a pun on the *Vapur Fida*) who continued to enjoy the confidence of the king, and was equal to *Prithakpati* in understanding.

By his wife *Keshavambika*, *Longadhara* had two sons, who were both employed by the Raja, *Sahaji*, the son of the preceding prince. The favour of the Raja enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Narasimha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the eldest was *Ananda Raja Adhivari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahaji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the successor, *Tryambaka Adhivari*, succeeded to the regnation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Naba*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the Raja and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expensiture in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sahaji* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyāgāra*, a glory of difficult attainment to *Kāpati*, *Yata*, *Mandāhata*, and other kings.

The brother of the prince, *Narasimha*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sahaji*, for the protection of piety, and rendering the people happy by his excellent qualities; the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chānda* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Narasimha* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he literally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaveri* (the *Satpūgarigā*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tentra* of the son of the son of *Kāma* (*Kārtikeya*), he communicated by *Brahma* or *Narada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Sudāni* and worships *Shanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Sudāni*, enjoying the favour of *Gleeta*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Devas*. May he live a (hundred) years!

As object of his unbounded benevolence, and one to be imitated in those cherished by his *humana*, having worshipped the lord of *Nāi* (*Viāna*), and acquitted himself of his debt to the Gods and *Manas*, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka*'s) commands. This individual, named *Dhānā*, the son of the excellent *Pundit Lādhama*, of the family of *Gaura*, lived in his possession, and expounded the new and wonderful drama entitled the *Mudra Rādhama*, and in order to poetry a close union of his drama, the composition of *Chānda Datta*, he relates as an introduction the following particulars of the story.

Story of *Narada* and *Chāndrayāna*.

According to the *Purānas* the *Kashmir* sovereignty was to come with *Narada*. In the beginning of the *Kali* age the *Narada* were Kings as named.

Amongst them *NARAYANANATH* was celebrated for his valour; he was unmarried of the earth, and his troops were nine crore and one hundred. *Vakrosmān* and others were his hereditary ministers, but amongst them the most famous was the *Beethman*, *Rasatāla*.

He was skilled in government and policy, and the set attributes of princes; was eminent for piety and prowess, and was highly respected by *Narada*. The king had two wives, of whom *Somasā* was the older—the other was of *Kādra*.

education; she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic; and after washing his feet sprinkled the guests with the water: nine drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sensad* was delighted of a lump of flesh.

This *Rajmura* divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his own nine infants were he thus evolved, who were brought up by *Rajmura* and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom *Chasturatta* was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message: "If any one of your courtiers can make this lion alive again without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but *Chasturatta*, in whom some little breath yet remained, advised, if they would spare his life, to undertake the task, and this being allowed, he made an incision red and hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, *Chasturatta* was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affliction. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these merits only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion *Chasturatta* observed a Brahman of such incredible temperance, that he tore up violently a root of three grass, because a blade of it had pierced his foot; on which he approached him, and placed himself under his protection through fear of hurting the Brahman's sentiment.

This Brahman was named *Pakungapala*, and was deeply read in the science of government taught by *Ushana* (*Satan*), and in astronomy: his father, a teacher of *virtu* or polity, was named *Chennaka*, and hence the son is called *Chasturatta*.

He became the great friend of *Chasturatta*, who related to him all he had suffered from the *Nandas*.

On which *Chasturatta* promised him the throne of the *Nandas*; and being hungry, entered the dinner-chamber, when he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in turn protested against the act: the prince forcibly dragged *Chasturatta*, furious with rage, from his seat.

Then, standing in the centre of the hall, *Chasturatta*, filled with indignation, loosened the lock of hair on the top of his head, and thus cursed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have mistaken my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whose fortunes had deserted, made no attempt to pacify him.

Chasturatta, being in danger of his own danger, quitted the city and repaired to *Chasturatta*, and the Brahman *Kautika*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Jadassaran*, disguised as a *Kashapanaka*, at his embassy, to deceive *Rajmura* and the rest, whilst on the other hand he engaged the powerful *Puravandras* to march with a *Mischakha* force against *Kasumipura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valour of *Rajmura*. He carried all his persons, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like goats in the hands of *Chasturatta*'s revenge, supported by the troops of *Puravandras*.

RASHASA, being weak in body and mind, and having lost his troops and exhausted his resources, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king CHANDRASEKARA, with such of the citizens as were attached to the cause of the *Nivahis*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRASEKARA.

He prepared by ruse and a poisoned mind, for the destruction of that prince: but Kautika detected the fraud, and diverting it to Parvatasena caused his death: and having justified that information of his share in the murder of the monarch should be communicated to his son, MALAYABETH, he filled the young prince with alarm for his own safety, and summoned his flight from the camp.

Kautika, though master of the capital, yet knowing it contained many friends of RASHASA, hesitated to take possession of it, and RASHASA, taking advantage of the delay, contrived with *Daravermana* and others, machines and various expedients to destroy CHANDRASEKARA upon his entry: but Kautika discovered and frustrated all his schemes.

He persuaded the brother of Parvatasena, VAIKUNTHAKA, to suspect his departure, affirming with solemn conversations, that RASHASA, seeking to destroy the friends of CHANDRASEKARA, had designed the poisoned mind for the imminent monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that mastery of the kingdom which had been promised to his brother.

SEKANTASARMA retired to the woods to pass his days in penance, but the cruel Kautika soon found means to shorten his abstinence.

When RASHASA heard of the death of the old king he was much grieved, and went to MALAYABETH and counselled him to avenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRASEKARA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Haleghabeta's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and forewarned himself in the contest, RASHASA marched against *Nivahya* with an army of *Mlechhas*, or barbarians.

This is the preliminary coup of the story—the poet will now express the subject of the drama. It begins with an epilogue upon the words *Kritogeograhe*, is the dialogue of the prologue. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of Sandracottus.

He (Alexander) had learned from Philenus that beyond the *Taxis* was a vast desert of twelve days' journey, and at the furthest border thereof was the Ganges. Beyond this river dwelt the *Tabyssians*, and the *Gandartes* whose king's name was Xandramas, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king would not believe this to be true, and sent for Porus, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandartes* was but of a tame and obscure extraction, accounted to be a barbarian's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus*.

At the confluence of the Ganges and another river is situated *Palibothra*: it is the capital of the *Praia*, a people superior to others. The king, besides his birth name and his appellation from this city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of Sandracottus, in which 400,000 people were assembled.

Nicomachus Noster relinquished the country beyond the *Taxis* to Sandracottus, receiving in its stead 800 elephants, and contracting an alliance with this prince (contracta sunt in amicitia).—*Strabo*.

Phlegelos informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangarids* and *Parythians* inhabited. Their king was named *Aggesimus*, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 4,000 elephants. As these things appeared incredible to the king, he referred to Porus, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merit recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of setting a guard on his son got those into his power and put them to death. After their extermination he began the son who was now a king, and who was worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*.

Apollonius tells us he was at the court of Sandrocottus.

The sacred city of India is *Patalootika* at the confluence of the *Peasi*, where is the confluence of the two great rivers, *Pygmalion* and *Ganges*. The last is inferior only to the *Tiber* and *Ganges*.

Megasthenes mentions us as frequently visited *Sandrocottus* king of India.—*Arrian*.

Sandrocottus was the nation of the history of India after *Alexander's* retreat; but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was raised to royalty by the power of the gods; for, having offended *Alexander* by his impudent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he had gone to rest, when a lion of huge size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he caused the Indians to receive the empire. In the war which he waged with the captains of *Alexander* he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandrocottus* engaged at the same time that *Seleneus* laid the foundation of his dominion, and *Nedonius* entered into a treaty with him, and settling affairs on the side of India directed his march against *Antigonus*.—*Justin*.—15—1.

The kings of the *Gaudaritis* and *Prasians* were said to be waiting for them there (on the *Ganges*) with 30,000 horse, 200,000 foot, 3,600 chariots, and 5,600 elephants. Notice this number at all magnified; for *Androcottus*, who reigned not long after, made *Seleneus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of *Alexander*, and he is reported to have said, that *Alexander* was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*.—Life of *Alexander*.

Professor Wilson's Preface to the *Ratnavali*.

The *Ratnavali* is a play of a different character from any of those which we have hitherto examined. Although the passages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the *Ratnavali* differs from the *Mritchakatika*, *Māta Madhura*, and *Mudra Rāshasa*, while its exemption from legendary allusion distinguishes it from the *Vikramorvasa* and *Uttara Rāma Charita*.

Although, however, the *Ratnavali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of the drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of *Vatsa*, prince of *Kamāruhi*, and *Vasavadatta*, princess of *Clayia*, are alluded to in the *Megha Dūta*, and are narrated in the *Vrihat Katha* of *Soma Datta*. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to* in the *Megha Dūta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Katha*, seems to indicate a celebrity of some antiquity.† The second marriage of *Vatsa*, which forms the business of the *Ratnavali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Katha*; the persons being there named *Pushpavati*, and being a princess of *Magadha*, and of *Ceylon*. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to *Kālidāsa*, from the *Vikrama* and *Urrasi* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of *Vatsa* are wholly unlike the deep, dignified position of *Parasurama*. If we

* The author terms it a *kranti* or "Ourgin," great with the number of those versed in the tale of *Vādayana* (*Vatsa*).

† The *Vātsa Datta* of *Schandana*, the nephew of *Vasuruchi*, and as well as his uncle patronised by *Bhoja*, has nothing in common with the story of *Vatsa* and his bride, except the name of the latter. The *Megha Dūta*, therefore, does not refer to that work. *Schandana* also alludes to the *Vrihat Katha*, to which he is consequently subsequent.

‡ The story is imitated from the *Vrihat Katha*, in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 180.

compare the *Retnavali* with the *Mrichakati*, or with the drama of Bhavabhūti, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the *Retnavali* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnavali*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organisation. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of imagination, scarce even enough to suggest a comment on the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the Prakrit. This dialect appears to equal advantage in no other drama, although much more laboured in the *Malik Mādhava*: the Sanskrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnavali*, in short, may be taken as one of the connecting links between the old and new school: as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnavali* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Śri Harsa Deva. A king of this name, and a great patron of learned men, reigned over Kashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Kalyāṇa Prabhāsa* ascrib'd, by Dharmata and other poets. That it was fashionable in his reign to take the adventures of Yama for the subject of fictitious narrative, we may infer from their being the groundwork of the *Viśvak Kāśī*, the author of which was a native of Kashmir, and a contemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Harsa Deva, king of Kashmir, the son of Kalasa, the son of Amrita, the son of Saṅgrāma. His genealogy is nearly identifiable with that of Ahulāl, which runs in Ghulam's translation of the *Ain Akbari*, Saṅgrām, Haray, Anant, Kalasah, Ugras, Harsa. The two additional princes, Haray and Ugras, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.* But we have fortunately a better authority than either of the preceding, in the history of Kashmir by Nathana Pandit. The first portion of this work, down to the reign of Saṅgrāma Deva in a. = 1027, is translated summarily in the fifteenth volume of the *Asiatic Researches*. Since its publication, the subsequent portion of the original has been procured in Kashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr. Hecwerrell. From this we are enabled to trace the successors of Saṅgrāma with precision.

Saṅgrāma reigned twenty-five years, and was succeeded by his son Har, who enjoyed his elevation but twenty-two days, having been removed. It was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Amrita, the next prince, reigned intermittently fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Harsha, left the crown to a kinsman, Utkensha. This prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Harsha succeeded. He consequently ascended the throne a. = 1113, and the play must have been written between that date and a. = 1123, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Harsha's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Harsha's propensities, indeed, were not likely to be regarded with a favourable eye by a brahminical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, furnished the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

* See also the Quarterly Oriental Magazine for March, 1824, p. 64.

*Tato āgamaṃ siyāsi Pulatthiṇagari maraṃ vā Sirisaṅghabōdhiṃ adinadheyyiyaṃ siyāsi.
 Anujā vā Vīrabhūmāpārājītiṃ vāsiya, tatvāna dakkhiṇaṇṭṭiṇāṃ taṃ aniganti yathāmaṅkhiṃ.
 Kaṇṭhamaṅkhiṃ dāṭṭiyaṃ Jayabāhuvaṃ dāya adipādapadaṃ dāvaṃ, ratthāṃ pādasi Rōḥanaṃ.
 Thānāntarāni vā dāyaṃ mānāchānāṃ yathārahāṃ, dāvaṃ : rājā yathā āyāṃ laraṃ yajjasi gaṇhitaṃ,
 Chiraṃ parihīnaṃ vā dāyaṃ mānāpatiṃ pavattisi yathādhamaṃ thānāmaṃ vālechehiyaṃ
 Ewaṃ samudhātāṅkaṃ ripukāṅkalānaṃ chāyāṃ nīchehaṃ rājāṃ pavattisi Lākhaṃ samudhātāṃ.
 Chhattagāhakaṇṭhōva Dhammagāhakanāyako tathāva Sēthiṇāthōva, iekheṃ tē bhōtaro tūḷ,
 Rājā vīraḍḍiṃ yūtaṃ palāḍaṃ Jambūdīpakaṃ, Lākhaṃ vīraṇṭiṃ vāsiṃ iekheṃ samāraṃ
 Tē sabbe Rōhanaṃ ratthāṃ, tathā Malayamaṇḍalaṃ, vāsiṃ dakkhiṇaṇṭṭiṇāṃ sabbaṃ parimajjayaṃ.
 Nīyaṃ Rōhanaṃ gaṇṭhaṃ tathā Malayamaṇḍalaṃ nīhātvaṃ bukkhitaṃ tathā tathā pucchethāhiṃ jaṇaṃ.
 Samā āpāsametvāna, thapetvā sakkhītiṃ tathā : dāṭṭiyaṃ Dāṭṭiṇāṃ dāvaṃ āyāṃ gaṇṭhaṃ mahābālā,
 Pavattisi samudhātāṃ mānāchāṃ sakkhītiṃ tathā, gaṇṭhaṃ Samudhātāṃ vāsiṃ tē vāsiṃ.
 Saccarōpiya vāsiṃ : Lākhaṃ vīratākāṇṭhaṃ karevāna nīdānāṃ Pulatthipuraṃ dāyaṃ,
 Vāsanti Chālavasiyaṃ Jagatipālādīṇaṃ, Chālavattāṃ pāmaṇṭhitaṃ, vāsiṃ dāvaṃ vāsiṃ.
 Lālavattibhāṇaṃ āpāsametvāna vāsiṃ Lākāḍḍipāṇṭiṃ dāvaṃ, parā Lākāḍḍipāṇṭiṃ tathā.*

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisaṅghabōdhi. Assigning to his younger brother Vīrabāhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of "adipālo" on his younger brother Jayabāhu, placed him over the Rōhana division; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lankā, the Chhattagāhakaṇṭhō, the Dhammagāhakanāyako, as also the Sēthiṇātho, who were three brothers, becoming hostile to the rāja, flying from him, repaired to Jambūdīpo. After the lapse of nineteen years they returned to Lankā. All these persons quickly seduced the Rōhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Vijayabāhu) hastened to the Rōhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rāja) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by a resentment mortal as "Māro" (Death,) indiscriminately impaled them; and having thoroughly established order in Lankā, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Lālavati, the consort of Jagatipālo, who had been (carried

"*Sôhhanannihawuttissa imissa ñanhekkhi hesanti, puttassoppatti jâhanti ;**" *mudura sô samohrawi, Fâchantassâpi sô Chôlamahipalassunikkasô, kulâbhimâgga râjâ sô adatwâna kantiyâsô, Anâpetwâ Pandurâjan miccâdhanawagayassumbhawâ augga râjiniâ tassa Mittâchayamaddâ sô. Sâ Mânâbharagga Kittisirimâgghâbhânâna, Siriwallabhandancho jantâ tanayâ tagâ. Subhaddâ Wirâbhussa, Sumittâ Jayabâhuna mahatâparihârina, pâdâsi dharnipati, Adâsi Mânâbharagga dhitarâ Ratnâcalu, Lokandhawagga Kittisirimâgghamaddâ sô. Rûpawattikihânâya dhityoparatâyâhi Siriwallabhamaddâ Sugalamâna kumârîkâ. Madhukayyawa Bhimarâja Balakkârassannakkâ mahâsibbuddhawî vijayapatti, Sihapârâgattâ. Pusitwâna mahipâsô tadâ suparipittikô, tēanpâdâsi pachchâkâna muttâ sô anurûpâkâ. Tâ sabbâ laddhamakkârammâdâ dharnipatiâ arddhaganta satatâ niramâsâ pathâ ruchiâ Etissâ râjaputtânâ Sundarîkânâ kanîthikânâ adâ Wikkamabâhussa nijamâsathâitthikâ, Bhiyâ Wikkamabâhussa tatâ Lâlânatissatâ mahâbhogina pâdâsi tadâ dâniha hitâratâ. Widdâga ewâ auggâ janitwâ nimittâ bhâgawappittâ sô, dayâparâpâtî jâdânamattha samdcharentâ pathânurûpan.*

Iti augganappaddâ mawigattâya kattâ Mahâwansô "Sangghakara" nâma Bâhuvattthitimo parichchhito.

action; with the power of commanding the respect of men, and of *controlling all other monarchs*: he will be destined also to sway the regal power, by reducing Lankâ, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will be he with all prosperity."

The rāja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chôla, who earnestly sued for her; and sending for a prince of the royal family of Pându, which was already connected with his own, married him to his younger sister, princess Mittâ. She gave birth to three sons, Mânâbharano, Kittisirimâggho, and Siriwallabhô. The ruler also wedded, in great pomp, Subhaddâ to Wirâbhû, and Sumittâ to Jayabâhû. He bestowed *Ratnâcali* on Mânâbharano, and *Lokanâthâ* on Kittisirimâgghô. Of his remaining daughters, he bestowed the one named Rûpawattî, as well as the princess Sugalâ,* on Siriwallabhô.

At that period there were three royal princes, the relations of queen Tilôkasundari, who had come over from Sihapara, whose names were Madhukannawo, Bhimarâja, and Balakkarô. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabâhû, Sundari the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabâhû, the amiable princess Lâlâwatî, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahâwansô, entitled, "the patronage (of relations,)" composed equally for the delight and affliction of righteous men.

* The granddaughters is here called a daughter.

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* The first of these "seven kings" is *Mahāsena*. The account of his reign terminates at the 48th verse, and there also the first part of the *Mahāvaṃsa* concludes, though in the middle of a chapter; which strengthens my opinion that *Mahāsena* wrote the subsequent portion also to the end of the reign of his nephew *Dakkṣiṇa*, being to the close of the 38th chapter.

* By mere inadvertence, in the text the words "fifty one" have been written for "forty," "fifty four" for "forty three" and "fifty eight" for "fifty seven," omitting "forty," "forty three," "forty seven."

* Printed in this volume as Appendix V.

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APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Pāli* letters, in this publication: taken almost exclusively from the scheme recently published in Bengal.

As the *Pāli* Alphabet is nearly identical with the *Dévanāgarī*, it cannot be necessary to define the sounds of the letters composing it.

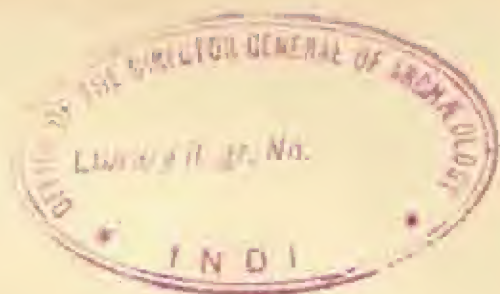
VOWELS.

अ a, आ ā; इ i, ई ī; उ u, ए e; ओ o.

CONSONANTS.

Gutturals	क k, ख kh; ग g, घ gh; ञ ṇ
Palatines	च ch, छ chh; ज j, झ jh; ण ṇ
Linguals	ट t, ठ th; ड d, ढ dh; ण ṇ
Dentals	त t, थ th; द d, ध dh; न n
Labials	प p, फ ph; ब b, भ bh; म m
	य y, र r, ल l, व v, श s, ह h, ण ṇ, ण ṇ (ang).

There is but one *s* in *Pāli*. The two *ls* have nearly the same sound; and the letter *ṇ* partakes more of the sound of *w* than *v*.



INDEX AND GLOSSARY.

INDEX AND GLOSSARY.

A

- Abhayagiri* or }
Abhayattara }
Abhayagullaka
Abhayavāgo
Abhayapura
Abhayaṭṭhāro
Abhayaṭṭhi
Abhayabalakapāraṇa
Abhaya
Abhiṇṇa
Abhinēdḍhamāna
Achchagullaka
Achcharamittigāma
Aggikkhandōpamaṇa
Aggiḥrahma
Ahanārapitṭhika
Ahōganga
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Ajīmaḥa
Akāstchētiyaṇa
Alakkhāmaṇḍa
Alambagāma
Alasadda
Amalaka
Amāradagāmaṇi
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a cave in the Seven Korles in which the *Ridi* viṭhāro has subsequently been built, 167, 208.
at *Anurādhapura*, 125.
a ferry near *Bintenne*, not identified, 150.

- Ambatthalo* one of the peaks of the *Misakko* mountain (*Mihintalla*).
- Ambiduduggo* a great tank, not identified, 210.
- Ambiliyāgo* a village, not identified, 254.
- Ambo* the mango tree, 22, 79.
- Ambupphā* a tank, not identified, 248.
- Amitā* 9.
- Amitōdano* brother of *Gōtamo Buddha's* father, 9, 55.
- Anāgāmi* the third state of sanctification, signifying that which does not return; regeneration in the human world being overcome, 77.
- A'nandi* 18.
- A'nando* 12, 13, 19.
- Anamataggaṇ* from *ana ana agga*, without beginning or end; *Buddha's* discourse on *Samsāra* or eternity, in the *Sanguttanikāyo*, 23, 98.
- Anjano* 9.
- Anomadassi* 1.
- Anōtatthō* from "*na*" and "*atthō*" that which does not get heated or parched; the name of a lake in *Himavanto* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it, 2, 22, 27, 70, 169.
- Antarāmigiri* a vihāro and tank, not identified, 257.
- Antōgiri* a village in *Rohano*, not identified.
- Anula* the wife of *Mahānāga* the second brother of *Dīpānāpīyatissa*, 82, 85, 110, 120; widow of *Khalldānaga*, and wife of *Wattagāmani*, 202, 203, 204; wife of *Chārandga*, 209, 218.
- Anūlatissapabbato* a vihāro, not identified, 225.
- Anurādhapura* the ancient capital of Ceylon, founded by *Anurādho*, minister of *Wijaya*, 50, 56, 65, 67, 117, 118, 129, 133, 134, 139, 153, 218; walls built round it 222, 225.
- Anurādho* minister of *Wijaya*, 50; brother of *Bhaddabāhchanda*, 56, 57, 64, 65, 68.
- Anuravīhāro* in *Mahagīma*, not identified.
- Anuro* the standard bearer of the king of *Wanga*, 44, 46.
- Anuraddhaka* 15, 19.
- Aparantaka* one of the ancient divisions of India, not identified, 71, 73.
- Appamādaṅgaṇ* the discourse on non-procrastination, in the *Kāṇḍakanikāyo* of the *Pitakāya*, 25.
- Arakot* *passim*: from "*ari*" foes (i. e. sinful passions,) and "*hattatā*" being destroyed or overcome.
- Araṇḍo* *Nāga* king of *Kāśmir*, 72; a lake in *Kāśmir*, 72.
- Aripṭho* now *Rattigalla*, a mountain in *Neurakolaṇḍiya*, 63, 64, 127; a vihāro there, 202; nephew of *Dīpānāpīyatissa*, 69, 103, 110, 111, 115, 116, 120, 126.
- Arund* a clay of a reddish color, possessing medicinal properties, 70.
- Asulhi* *passim*: the month of June-July, derives its name from one of the lunar mansions.

<i>Asandhimittā</i>	the first wife of <i>Dhammāsōko</i> , 25, 122.
<i>Asankhigā</i>	<i>passim</i> : innumerable, surpassing computation.
<i>Asēlo</i>	127, 128.
<i>Asmāśōpamān</i>	from <i>asmāśō</i> the serpent, and <i>upama</i> comparison, the parable of the serpent, — a discourse of Buddha in the <i>Majjhimanikāyo</i> of the <i>Suttapitakō</i> , 73, 97.
<i>Asokamāla</i>	wife of prince <i>Sālī</i> , 200.
<i>Asokamālako</i>	at <i>Anurādhapura</i> , 95.
<i>Asoko</i>	the great Buddhistical emperor of India, subsequently called <i>Dhammāśokō</i> , 21, 22, 23, 25, 34, 35, 36, 42, 76, 108 : a brother of <i>Dēvānampiyatissa</i> , 95 : (a tree) <i>Singh. Hōpala</i> .
<i>Asōkāraṃbo</i>	the viharo built at <i>Pāṭlipura</i> by <i>Asokō</i> , 26, 33, 34, 39.
<i>Assamaṇḍalo</i>	at <i>Anurādhapura</i> , 100.
<i>Assaṇḍo</i>	<i>passim</i> : the month of September-October, the name of one of the lunar mansions.
<i>Attalho</i>	a viharo and tank, not identified, 257.
<i>Atthadassi</i>	1.
<i>Atthakatha</i>	Commentaries or explanatory discourses, the title of the sacred commentaries on the <i>Pitakattaya</i> , 207, 251, 252, 253.
<i>A'muntī</i>	also called <i>Ujjēni</i> , modern Oujain in India, 18, 76.
<i>A'yupālā</i>	37.

3

<i>Bahādmassutissa</i>	207.
<i>Bāhiyo</i>	304.
<i>Bahūlika</i>	one of the Buddhistical schisms, 21.
<i>Balattho</i>	<i>passim</i> : a messenger of a king, an executive officer.
<i>Bali</i>	tribute, also offerings in the yakkha religion, 230.
<i>Bārānasi</i>	on the <i>Ganges</i> , the capital of <i>Kāśī</i> , the name derived from two tributary rivers <i>Bārā</i> and <i>Nasi</i> , 2, 24, 95, 171, 180 : the modern Benares.
<i>Bhaddakachchānā</i>	the daughter of <i>Amitōdana</i> the paternal uncle of <i>Gōtamo Buddha</i> . By her marriage with <i>Panduvāsadeva</i> , the <i>Wijeyan</i> dynasty of Ceylon became allied to the <i>Sākyan</i> family, 55, 56, 65.
<i>Bhaddasālo</i>	71, 127.
<i>Bhaddawaggi</i>	an Indian tribe, 2, 180.
<i>Bhaddaji</i>	183, 184.
<i>Bhaddātumbaro</i>	at the <i>Chētiyo</i> mountain, 103.
<i>Bhagiraso</i>	8.
<i>Bhakkhavarahobbo</i>	a port in <i>Rōhana</i> , supposed to be near the salt marshes of Hambantota, 217.
<i>Bhallaṭṭako</i>	a tank and viharo, not identified, 257.
<i>Bhallatūtha</i>	a sea port on the western coast, not identified, 227.
<i>Bhalluko</i>	nephew of <i>Elāro</i> , 155, 156.
<i>Bhāmīni</i>	on the line of <i>Dupphagatani's</i> march, not identified, 151.

<i>Bhadda</i>	77, 80.
<i>Bharano</i>	137, 141.
<i>Bharato</i>	8.
<i>Bhātiko or Bhātikāhāyo</i>	210, 213.
<i>Bhātiwako</i>	not identified, 178.
<i>Bhātikāśiso</i>	224, 225.
<i>Bhātiyo</i>	father of <i>Bimbisāro</i> , 10.
<i>Bhattasāla</i>	the refectory at <i>Amrādhapera</i> , 101.
<i>Bhayaluppala</i>	not identified, 210.
<i>Bhāllimāna</i>	a viharo, not identified, 257.
<i>Bhīraṇi</i>	162.
<i>Bhūtārāmo</i>	225.
<i>Bimbisāro</i>	10, 83, 180.
<i>Bindusāro</i>	21.
<i>Bādhimārāso</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171.
<i>Bōdhisaṭṭh</i>	<i>passim</i> : a Buddha elect.
<i>Brahma-loka</i>	<i>passim</i> : the heavenly mansions of <i>Brahma</i> .
<i>Brāhma</i>	<i>passim</i> : a brahman.
<i>Brahmā (Mahā)</i>	one of the Hindu triad, 17, 180, 189, 190.
<i>Buddhadāso</i>	243, 246, 247, 256.
<i>Buddharakkhūo</i>	171.
<i>Buddho</i>	<i>passim</i> : from the root <i>buddha</i> to comprehend.

C

<i>Chakkamāla</i>	the circle or boundaries of the universe, 114.
<i>Chakkavatti</i>	from <i>chakka</i> , a wheel or circle, also the circle of the universe, and <i>vatti</i> the ruler or sustainer, applied to Buddha, as well as to the emperors of Asia, 20.
<i>Champa</i>	<i>Singladesa sapu</i> (<i>nichelea champaka</i>).
<i>Chāṇakko</i>	minister of <i>Chandragutta</i> , 21.
<i>Chandagutta</i>	the <i>Chandragupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics, 21.
<i>Chandālo</i>	(adjective) low caste, <i>passim</i> .
<i>Chandamo</i>	9.
<i>Chandamukhasimo</i>	210, 218.
<i>Chandamukho</i>	9.
<i>Chandanaḡḡamo</i>	in <i>Bōdhmo</i> , not identified, 110, 120.
<i>Chandawajjo</i>	28, 31, 32.
<i>Chanda</i>	son of <i>Pandula</i> , 60, 61, 62, 65.
<i>Charaka</i>	8.
<i>Chāfi</i>	an earthen vessel, commonly called a chatty, 167.

<i>Chatummahārāja</i>	the four kings of the <i>Chatummahārāja</i> heaven.
<i>Chatuśālā</i>	the quadrangular hall, the refectory of the priesthood at <i>Anurādhapura</i> , 87, 183, 221.
<i>Chētiḡa</i>	the mare <i>yakkhi</i> 63, (<i>Dēvi</i> , the mother of <i>Mahinda</i>), 76.
<i>Chētiyagiri</i>	the capital of <i>Dakkhiṇagiri</i> in India, 76.
<i>Chētiya</i>	<i>passim</i> : an object of worship, whether an image, a tree, an edifice or a mountain, from the root <i>chiti</i> to meditate or think.
<i>Chētiḡa</i>	3, the mountain and viharo at <i>Mihintallē</i> near <i>Anurādhapura</i> .
<i>Chēta</i>	a village to the southward of <i>Anurādhapura</i> , not identified, 100.
<i>Chetta</i>	<i>vide also</i> <i>Missaka</i> , 102, 103, 104, 105, 106, 122, 123, 124, 125, 126, 130, 202, 216, 221: wife of <i>Wazabho</i> , 220.
<i>Chhadanta</i>	a lake in the <i>Himalayan</i> regions, not identified, 22, 134.
<i>Chhatto</i>	a malabar who commanded at <i>Mihingano</i> , 150.
<i>Chiravāpi</i>	a tank, not identified, 237.
<i>Chitta</i>	<i>passim</i> : one of the asterisms which gives its name to the month <i>chitta</i> Mutch,—April.
<i>Chittā</i>	(mother of <i>Pandukabhaya</i>), 56, <i>vide</i> <i>Ummādashitta</i> .
<i>Chittagutta</i>	a thero of <i>Bodhimando</i> , 171.
<i>Chittupabbata</i>	a mountain and viharo in <i>Rohano</i> , Singh. <i>Sittulpore</i> , not identified, 130, 143, 145, 221.
<i>Chōla</i>	Singh. <i>Soli</i> , <i>Satimandala</i> of the <i>Chasies</i> , comprising probably <i>Mysore</i> and <i>Tanjore</i> , 128.
<i>Chōla</i>	a mountain two <i>yojanas</i> to the southward of <i>Anurādhapura</i> , not identified, 63, 200.
<i>Chōranāga</i>	225.
<i>Chuddandāya</i>	216.
<i>Chulabhaya</i>	a viharo on the <i>Gōna</i> river, 216.
<i>Chūlagallo</i>	the parable of the footsteps of the small elephant, a discourse of <i>Buddha</i> in the <i>Majjhimanikāya</i> , 79.
<i>Chūlahatthipadōpamaṇ</i>	a <i>dāgha</i> in the heavenly mansions of <i>Sakka</i> , 106.
<i>Chūlamani</i>	a mountain in <i>Rohano</i> , not identified, 214.
<i>Chūlandgo</i>	Singh. <i>Sulagunnupittige</i> in <i>Rohano</i> , not identified, 146, 195.
<i>Chūlānganiyapittchi</i>	45.
<i>Chulōdāro</i>	

D

<i>Dāgha</i>	<i>passim</i> : from " <i>Dāgha</i> " and " <i>gabbha</i> " the womb, receptacle, or shrine of a relic.
<i>Dakkhiṇagiri</i>	in India, situated between <i>Potlipura</i> and <i>A'wanti</i> , the territory of <i>Mahinda's</i> mother, 76; a viharo at <i>Ujjeni</i> , 171; a viharo at <i>Anurādhapura</i> , 200; another, 257.

- Dakkhinakkhaka* the right collar bone relic of *Buddha*, 105, 106, 107, 108,
Dakkhinamihāra at *Anurādhapura*, 206, 225.
Danilōdāni wife of *Chandamukhasiwo* 218.
Dandamiyaka the chief dispenser of punishment, criminal judge, 69.
Dandapāni 9.
Dantagāha a hall for priestesses, 210.
Dāsaka 28, 29, 30.
Dāśasila *passim*: the ten precepts or commandments.
Dāthadāta the tooth relic of *Buddha*, 105, 240, 248, 258.
Dāthiyo a *danulo* usurper, 204, 206; another, 256.
Datto a guide porter, 218.
Dāyagāma vihāra and tank in *Rikawa*, not identified, 257.
Devadāha 9.
Devadatto 9.
Dhavadūta the parable of the messengers of the gods, one of *Buddha's* discourses in the *Majjhimanikāya*, 73, 83.
Dewakuta Adam's peak, 88, 89.
Dewānanapayatissa 4, 68, 69, 70, 71, 77, 78, 96, 105, 106, 111, 117, 121, 122, 124, 130, 161.
Dēwatā *passim*: inferior deities.
Dēwa *passim*: from the root "*dēwa*," rejoicing: celestial and felicitous beings or deities; the first name of *Khanjadēwa*, 142.
Dhammā *passim*: righteousness; also one of the three divisions of the *Piṭakattaya*, from the root "*dhara*" to sustain: and treats of faith and doctrine.
Dhammachakka an edifice at *Anurādhapura*, 241.
Dhammachakkapavattana the supremacy of *Dhamma* or religion, a discourse of *Buddha* in the *Suttapitaka*, 2, 74, 101.
Dhammadāsa 1.
Dhammadāna thero, 197.
Dhammagattiko the designation of one of the schisms in Buddhism, 21.
Dhammagutta thero, 197.
Dhammakkhanda sections of *Dhamma*, the divisions of the Buddhistical scriptures, 201.
Dharmapala 37.
Dharmarakkhita (a thero of *Yōna*) 71, 73: (a thero of *Ujjeni*) 171.
Dharmarachiya one of the schisms in Buddhism in Ceylon, 21.
Dharmasūmi a thero of *Bārāṇasī*, 171.
Dharmadātaka emperor of *India* and the great patron of Buddhism, 23, 35, 37, 39, 69, 71, 78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 253, vide *Asoka*.
Dhanananda 31.
Dhātā 254.
Dhātusānapabbata a vihāra, not identified, 237, 257.
Dhātusina 209; (another) 254; the raja, 254, 255, 256, 261.
Dhordāna paternal uncle of *Gotama Buddha*, 9.

<i>Dhūmarakkhapabbato</i>	now <i>Hunugiri</i> or <i>Dumbura peak</i> near Kandy, 62, 63, 250.
<i>Dighābhūgulla</i>	a <i>wihāro</i> , not identified, 203.
<i>Dighābhūyo</i>	son of <i>Kākananno</i> , 138; a chief, 150.
<i>Dighachankamanu</i>	the perambulation hall for priests at <i>Anurādhapura</i> , 101.
<i>Dighagāmini</i>	son of <i>Dighāyo</i> 57, 58.
<i>Dighajantu</i>	a minister of <i>Elāro</i> , 153, 154, 155.
<i>Dighapāsāna</i>	now called <i>Dhiggulla</i> at <i>Anurādhapura</i> , 90.
<i>Dighasundo</i>	a minister of <i>Dinnanapīyatissa</i> 102, a <i>pariweṇa</i> at <i>Anurādhapura</i> , at which the <i>Mahāvamsa</i> was compiled, 102, 254.
<i>Dighathanika</i>	<i>Dutthagāmini's</i> charger, 146.
<i>Dighawapi</i> or <i>Dighayawapi</i>	now called <i>Dhigantwa</i> , by the Singhalese, in the Batticaloa district, 7, 56, 145, 146, 148, 193, 201; the <i>dhigoba</i> , 201.
<i>Dighāyo</i>	brother of <i>Bhaddakachchāna</i> , 57.
<i>Dipankara</i>	1.
<i>Dipamāno</i>	the <i>Mahāmāno</i> , 257.
<i>Disāla</i>	daughter of <i>Wijaya</i> by <i>Kuwini</i> , 51.
<i>Dolōpabbato</i>	a mountain, not identified, 62.
<i>Dēna</i>	a measure containing four <i>dhakāṇ</i> , Singh. <i>lāḥa</i> .
<i>Dēna</i>	a minister of <i>Dinnanapīyatissa</i> , 110; a town, Singh. <i>Dennagama</i> situated among the marshes near <i>Bintena</i> , not identified but probably near <i>Hurakura</i> .
<i>Dubbatawāpitiṣṣu</i>	a <i>wihāro</i> , not identified, 200, 225.
<i>Dwatissakawāpi</i>	a tank, not identified, 201, 217, 235.
<i>Dutthagāmani</i>	(vide <i>Gaṇani Abhaya</i>), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 166, to 201.
<i>Dvāramanḍalāko</i>	a village to the northward of <i>Upatissa</i> near <i>Mihintallī</i> , 59, 109, 133.
<i>Dvījagāmu</i>	a village, not identified, 224.

E

<i>Ekabhyoharika</i>	the designation of one of the schisms in Buddhism, 20.
<i>Ekadnāro</i>	a <i>wihāro</i> near a mountain of that name, not identified, 219.
<i>Elāro</i>	The Chōlian conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155.
<i>Erakawallo</i>	a <i>wihāro</i> , not identified, 237.

G

<i>Gājābhakagāmini</i>	223, 224.
<i>Gājākumbhakapāsāna</i>	at <i>Anurādhapura</i> , 90.
<i>Gallakapitha</i>	a village, not identified.
<i>Galambetittā</i>	a <i>thūpa</i> , not identified, 221.
<i>Gāmini</i>	brother of <i>Bhaddakachchāna</i> 50; a town, not identified, 145.

- Gāmini-Abhaya* the infant name of *Dutthagāmini*, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.
- Gāmini wēpi* a tank near *Anurādhapura*, 66, 67; another 223, neither identified.
- Gāmitthuwāli* a wihāro in *Rohana*, not identified, 131.
- Gāṇḍambe* a mango-tree miraculously raised by Buddha at *Sāvatthīnagara*, in *India*, colonial choristers, 72.
- Gāṇḍhabbo* now *Candahar* in *India*, 71, 72, 73.
- Gāṇḍhārā* the *Ganges*, 185.
- Gāṇḍarājīyo* a wihāro, not identified, 225.
- Gāṇḍarokama-suttan* one of Buddha's discourses in the *Suttanipitaka*.
- Gāṇḍasānapabbatā* a wihāro, not identified, 237.
- Gāṇḍhāro* a wihāro at *Anurādhapura*, at which the *Aṭṭhakathā* were translated into Pāli, 252.
- Gāṇḍarūtero* a wihāro, not identified, 224.
- Gāṇḍarū* a damilo chief, 150.
- Ghatitōdāno* 0.
- Ghāṇḍo* a wihāro at *Kāṇḍiā* in *India*, 171.
- Gijjakela* a tank, not identified, 248.
- Giri* a *nighanta*, 66; another, 203.
- Giridīpo* 3, the rocky isles situated to the south-east of *Ceylon*, supposed to be the great and little *Basses*.
- Girikanduko* or *Girikandawo* brother of *Abhaya*, 64, 65.
- Girikandapadiyo* now, *Giriwāya*, a division of the *Tangalle* district, 64, 65, 140, 142.
- Girikumbhilo* a wihāro, not identified, 201, 202.
- Girimilaputakkando* a wihāro, in *Sinhalese Nilgiri*, north of *Anurādhapura*, not identified, 153.
- Gimatti* the throat relic of *Gōtama*, Buddha which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.
- Gōdho* the *iguana* called in *Ceylon* the ant-eater, 148, 166.
- Gōhāra* a wihāro, not identified, 237.
- Gōḷika* the designation of one of the schisms in *Buddhism*, 20.
- Gōmagapayāsika* a discourse of Buddha in the *Majjhimanikāya*.
- Gōmagamakatūtha* the port of *Gōmagama* at the mouth of the *Kandura* river, 54, 55.
- Gōḍhigāṇḍo* a tank, not identified, 248.
- Gōṇḍagiri* a wihāro towards *Dvāravāṇḍala*, not identified, 127.
- Gōṇḍo* a river, now *Gōṇḍu oya*, 255, 256.
- Gōtama* Buddha 1, 2, 19; a *thēro*, 146, 147.
- Gōṭṭabhaya* son of *Yatthakabattisso*, 97, 130, 141; another, 228, 231, 233.
- Gōṭṭambara* a warrior of *Dutthagāmini*, 137, 140, 141, 152, 153.
- Gōṇḍo* a village near *Chittalapabbata*, *Sinh. Gōḍigama*, not identified, 143.
- Gūṭṭahālo* *Sinh. Gūṭṭala* now *Batila* in *Rohana*, 146, 159.
- Gūṭṭika* a malehar usupper, 127.

H

- Hālakāśa* a town, not identified, 150.
Hālavabhinako a town, not identified, 151.
Hāḍi a village at *Antāgiri*, not identified.
Hālibrahmano (ambassador of *Dhūvānapiyattiso*), 69.
Hambugallako a village, not identified, 204.
Hārīḍā a *Yakkhini* of *Kāśmir*, 72.
Haritukāś *hignonia indica*, in Singh. *Aralu*, 22, 70.
Hattalako a nunnery at *Anurādhapura*, 120, 121, 123, 125.
Hatthibhōgajanapada a division of *Malaya*, 218.
Hatthikkhando a village at *Dvāramayalā*, 127.
Hatthipāvā near *Wijita*, 151.
Helligāmo a village eight "karissu" in extent, in *Rōhango*, not identified, 221.
Hellōligāmo a village, not identified, 244.
Himanto *passim*: the cold or snowy season, from the full moon of November to the full moon of March.
Himawāle or } *vide Mahādhūpa*, the *Himawallī* *dāgola* at *Anurādhapura*, 48, 97, 103,
Himamālako } 125, 202.
Himawantō the snowy regions generally: also the *Himadiga* country in particular, 22, 71, 72, 74, 105, 160.
Himawatā one of the schisms in Buddhism, 21.
Hiyagalla at *Anurādhapura*, 100.
Hendārawepi Singh. *Hendārawema* in *Rōhango*, not identified, 140.
Hunāchakannika a division of *Rōhango*, not identified, 214.

I

- Itanāgo* 216, 218.
Imbaro *vide Gātambaro*.
Isalagutto a thero of *Asokārāmo*, 34: of *Rājagaha*, 171: of *Anurādhapura*, 182, 190, 191, 192.
Iri *passim*: from the root *iri* to investigate, a sanctified personage.
Isibhāmanganā at *Anurādhapura*, the site of *Mahinda's* funeral pile, 125.
Isipattano a village at *Bārānasi*, in *India*, 171.
Isasārammāhako a village at *Anurādhapura*, 110, 123, 218, 221.
Itthiya a thero, 71, 240.

J

- Jāḷi* 9.
Jāḷaro a tank, not identified, 237.
Jambhūdiya *passim*: one of the four quarters of the human world, being the *terra cognita* of the Buddhists. The name is derived from the *Jambu*-tree.

<i>Jambugama</i>	a village, not identified, 151.
<i>Jambukola</i>	in ancient <i>Nagadipa</i> , probably the present <i>Columbogama</i> in the Jaffna district, 69, 70, 110, 117, 119.
<i>Janta</i>	the <i>Chhatagghako</i> , 253.
<i>Jatila</i>	an Indian word from " <i>Jatna assu atthiti</i> ," "he who has a top-knot of matted hair," 2.
<i>Jawumilitutta</i>	a ferry of the <i>Kappakandura</i> in <i>Rihana</i> , Singh. <i>Middinawutta</i> , not identified, 146.
<i>Jayamangala</i>	the name of a chant, literally "the rejoicings of success," 93, 94, 95.
<i>Jayanta</i>	9.
<i>Jayawapi</i>	vide <i>Akkayawapi</i> , 65.
<i>Jitawana</i>	viharo and thiapo at <i>Anurādhapura</i> , 236, 239.
<i>Jitu</i>	a vihara at <i>Sāmantthipura</i> in <i>India</i> , not identified, 4, 5, 6, 7, 171.
<i>Jethathero</i>	233, 234; another, 242.
<i>Jetha</i>	the month of May— <i>Jum</i> , so called from one of the asterisms; also, junior, older, 77.
<i>Jināhotta</i>	son of <i>Wijaya</i> by <i>Kumēni</i> , 51, 52.
<i>Jōlimanan</i>	vide <i>Nandana</i> , 100.
<i>Jōtiya</i>	the chief architect of <i>Pandukabhaya</i> , 66, 67.
<i>Jutundara</i>	a yakko, 63.

K

<i>Kacharaggama</i>	now <i>Katragam</i> near the southern coast, so called from a temple to the god <i>Katragam</i> , or <i>Kartikaya</i> , 119, 126.
<i>Kachchauro</i>	9.
<i>Kachchhakasutta</i>	Singh. <i>Kasumbilitutta</i> or <i>Kasuttta</i> , not identified, 63, 135, 138, 139.
<i>Kadamba</i>	the <i>Malwatta Oya</i> or <i>Aripo</i> river near which <i>Anurādhapura</i> is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, <i>nauclea cordifolia</i> , 100; likewise a cropper, 106; a vihara, 206.
<i>Kakapanan</i>	a gold coin, worth 10 <i>mitakas</i> , which is a silver coin, called in <i>Sinhalese</i> <i>maza</i> and now valued at eight pence.
<i>Kakunfaka</i>	15, 18, 19.
<i>Kakawannutissa</i>	son of <i>Gotabhaya</i> , 97, 130, 131, 134, 138, 140, 144, 145, 162.
<i>Kakulapali</i>	at <i>Anurādhapura</i> , not identified, 99.
<i>Kakudhanaya</i>	<i>Kakudhaya</i> a tank at <i>Anurādhapura</i> , 88.
<i>Kakuzandho</i>	a Buddha, 1, 68.
<i>Kalārajanaka</i>	9.
<i>Kallakalla</i>	a vihara, not identified.
<i>Kalakanatissa</i>	210.
<i>Kalakarāma</i>	a vihara at <i>Sāketapura</i> an ancient city of <i>India</i> , not identified; at which Buddha delivered his discourse bearing that name in the <i>Anguttaranikaya</i> .

<i>Kalanāga</i>	see <i>Mahanāga</i> : 180, 185, 189.
<i>Kalanda</i>	a viharo situated on the <i>Manināga</i> mountain, not identified, 214; another at a brāhman village, 237.
<i>Kalapānagara</i>	in <i>Rohanā</i> not identified, 62.
<i>Kālapasāddhaparimēna</i>	at <i>Anurādhapura</i> , 101, a tank, 239.
<i>Kakasiṇa</i>	49, 50.
<i>Kālasakko</i>	15, 19, 21.
<i>Kālavāpī</i>	now * <i>Kaldwren</i> tank in <i>Neurakaldwina</i> , 256, 257, 260, 262.
<i>Kāluwila</i>	fortune teller, 55; a slave, 57, 58, who becomes a <i>yakkho</i> , 59, 65, 67; a thūpo, 237.
<i>Kālī</i>	48.
<i>Kāṭinga</i>	the <i>Northern Circars</i> of India, 43; their ancient capital also called <i>Dantapura</i> , 241.
<i>Kalo</i>	a tank, not identified, 221.
<i>Kalyani</i>	six miles from <i>Colombo</i> , on the right bank of the <i>Kalyāni</i> river, 6, 7, 8, 90, 100, 131, 107, 225.
<i>Kalyāno</i>	8.
<i>Kamhaviṭṭi</i>	a viharo and tank, not identified, 257.
<i>Kammācariya</i>	the teacher, or conductor of the <i>Kammawāccha</i> .
<i>Kammāwāccha</i>	literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37.
<i>Kamakulattā</i>	92.
<i>Kandānūbā</i>	40.
<i>Kandarakhinako</i>	a viharo, not identified, 202.
<i>Kandulo</i>	a fisherman, 134; <i>Dutthagamiṇi</i> 's state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 166.
<i>Kandura</i>	a river, probably the <i>Kadamba</i> nearer the sea, 54; a viharo, 201.
<i>Kaniyāntarizo</i>	215, 216.
<i>Kaniṭṭharizo</i>	224.
<i>Kannanādhakanāma</i>	a mountain, not identified, 5.
<i>Kapallakkhandu</i>	near one of the gates of <i>Anurādhapura</i> , 217.
<i>Kapillanattko</i>	supposed to be in the neighbourhood of <i>Hurdwar</i> , in India, derives its name from <i>Kapilo</i> , the name of <i>Gotamo Buddha</i> in a former existence, 9.
<i>Kapilo</i>	a minister, 227.
<i>Kapisa</i>	an officer of <i>Wattagāmini</i> , 204.
<i>Kapitho</i>	a species of wood apple.

* This tank, situated 20 miles to the north-west of the temple of *Dambulla*, on the road to *Anurādhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 10 miles. The embankment, with the lateral mound of the *Salak* series is at least 10 or 12 miles long. The stone spill-water in the broken bank of *Kal* series is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labour. The canal by which the waters of this tank were conducted to *Anurādhapura*, may still be partially traced; and in its vicinity the remains of the ancient fortress of *Wāṭṭa* are to be found.

Kappakaudaro	Singh. <i>Kopukaudaragama</i> a village in <i>Rohana</i> , not identified, 141; also a river in <i>Rohana</i> , 146, 197.
Kappo	<i>passim</i> : the term of the duration of the world in each of its regenerations or re-creations; derived from <i>Kappigati pubbala-sasapipandililiti</i> , "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a <i>kappo</i> , in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one <i>yojana</i> in height.
Karinda	the Kirindi river in <i>Rohane</i> , 194.
Karnava	a measure equal to four annas, 61.
Kasapabbata	a mountain to the southward, not identified, 62; another near <i>Anuradhapura</i> , 153.
Kasi	the division of <i>India</i> of which Benares was the capital, 20.
Kasmirā	<i>Kasmir</i> in <i>India</i> , 70, 71, 73, 171.
Kassapitthaka	a wihara and tank, not identified, 257.
Kassapiya	the designation of one of the schemes in Buddhism, 21.
Kassapa	the Jutilian, 1; the hierarch, 11, 12; a therā, 74; a prince, 257.
Kassapa Buddha	93, 94, 161.
Kattika	<i>passim</i> : the month of October—November, derives its appellation from one of the constellations.
Kamichao	a chief of <i>Kachchha</i> , 150.
Kikātib	a tank near <i>Mahātittha</i> , not identified, 222.
Kildāo	in <i>India</i> , not identified, 172, 197.
Khajjano	a discourse of Buddha in the <i>Majjhimanikayo</i> , 100.
Khalātanaṅga	202.
Khandarāja	a tank and wihara, not identified.
Khandamārupittaka	a list of <i>Dutthagāmini</i> near <i>Wijala</i> , 151.
Khandawipphikā	Singh. <i>Koḍdawipphigama</i> , not identified, 138.
Khandajātaka	a warrior of <i>Dutthagāmini</i> , 137, 143.
Khaṇa	a tank, not identified, 237.
Khattiya (adjective)	royal, one of the four original castes.
Khemarūpa	previously <i>Ambalittha</i> , not identified, 150.
Khemuttanagara	the capital of <i>Khemarāja</i> in <i>India</i> , 90.
Khema	<i>Khemarāja</i> of the <i>Hindus</i> , 90.
Khuddamūlaka	90.
Khuddaparinda	255.
Khuddatissa	therā, 197.
Kidābbika	5.
Kinpara f.	}
Kinpara m.	
Kisa	16.
Kittigāma	a village near <i>Katowara</i> in the <i>Tungalla</i> district, 141.

<i>Kāhawaḍḍo</i>	a tank, not identified, 237.
<i>Kōlambagāmo</i>	a tank, not identified, 221.
<i>Kōlambhālako</i>	a viharo at the <i>Rutirako</i> mountain, 127, 155, 203.
<i>Kōliya</i>	in <i>India</i> , not identified, from which also the name of one of the Indian dynasties is derived, 184.
<i>Kondagamano</i>	1, 90.
<i>Kondaggo</i>	1.
<i>Kōsambiya</i>	in <i>India</i> , not identified, derives its name from the <i>Isi, Kusambo</i> , 16, 171.
<i>Kōṭi</i>	100 lacks or 10,000,000; also innumerable as surpassing computation.
<i>Kōṭipahhato</i>	Singh. <i>Kotapowa</i> , now <i>Kotawerra</i> in the Tangalle district, 132, 141, 195, 224, 250, 257.
<i>Kōṭivāta</i>	Singh. <i>Kotalidannawa</i> , not identified, 138, 176, 237.
<i>Kōṭṭa</i>	Singh. <i>Widānumara</i> , not identified, 150.
<i>Koṭṭa</i>	now <i>Kotmali</i> , in <i>Malaya</i> , 145; also a division near Bintenne, 150, 225.
<i>Kubuhandano</i>	on the sea coast, not identified, 214.
<i>Kujjasōbhito</i>	18, 19.
<i>Kukkutagiri</i>	a pariwāno at <i>Anurādhapura</i> , 225, 235.
<i>Kukkutārdū</i>	a viharo or temple at <i>Puppahapura</i> in <i>India</i> , 30.
<i>Kulaṭṭhawāpi</i>	a tank at <i>Anurādhapura</i> , 153.
<i>Kulumbhāto</i>	a viharo, not identified, 200.
<i>Kulumbarikannikaya</i>	a division of <i>Rohano</i> , not identified, 140.
<i>Kumāro</i>	(an uncle of <i>Kumāri</i>), 52.
<i>Kumbhagāmo</i>	a village, not identified, 151.
<i>Kumbhālako</i>	a tank, not identified, 237.
<i>Kumbandho</i>	(a <i>nighanto</i>), 67; also celestial characters of (<i>Asuras</i>), 72.
<i>Kumbhigallako</i>	a viharo, not identified.
<i>Kumbhikāḍḍellā</i>	a clay pit at <i>Anurādhapura</i> , 99.
<i>Kumbākātā</i>	(a slave girl), 59.
<i>Kummantagāmo</i>	a village, not identified, 137.
<i>Kuṇḍalo</i>	a brahman of <i>Devaramandalo</i> , 138.
<i>Kuṇḍaro</i>	a state elephant, 99.
<i>Kuntanūlako</i>	at <i>Anurādhapura</i> , 99.
<i>Kurandipāṇako</i>	a viharo, not identified, 202.
<i>Kuruvindā</i>	sand stone, 169.
<i>Kuzinwāti</i>	one of the ancient capitals of <i>India</i> , not identified, 8.
<i>Kusināra</i>	a city in <i>India</i> , supposed to be <i>Hurdwar</i> where <i>Gōtamo Buddha</i> died, 11.
<i>Kusumapura</i>	vide <i>Pāttilipara</i> , 115.
<i>Kuṭṭi</i>	a viharo in <i>Rohano</i> , not identified, 131.
<i>Kutumbiko</i>	<i>pūṇam</i> : the head of a family; a man of property.
<i>Kutumbisingano</i>	a village in <i>Giri</i> , Singh. <i>Kellahannāwanganama</i> , not identified, 142.
<i>Kutumbikulo</i>	a viharo Singh. <i>Kemgalla</i> , not identified, 203.

L

- Lakkhyanarabho* a warrior of *Dutthagamini*, 137.
Labbigamo a village near the *Ariffho* mountain, not identified, previously called *Nagara-kagamo*, 64.
Lajjitiso 201, 202
Lala situated between *Wanga* (Bengal) and *Magadha* (Behar), 43, 46, 47.
Lanka *passim*: the oldest name of Ceylon in the literature connected with the religion of *Gautama* Buddha, and derived from its beauty and perfection.
the ancient capital of Lanka, supposed to have been submerged, 49, 52.
at the *Ariffho* mountain, 127.
Lankapura a viharo in the *Kai* mountain, 150.
Lankāwihāro one of the hellas, the name signifies a caldron of molten lead, 18.
Lohadewaralaggāmo the brazen palace for priests at *Anurādhapura*, 101, 161, 163, 164, 165, 195, 200, 202, 210, 215, 225; (stone pillars thereof *remot*), 232, 239, 257.
Lohapadda now *Lewekaja* or *Liwāya* in *Rohano*, 62.
Lohitawekaka

M

- Madda* one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
Madhura (*Dhakkhina*) the southern *Madura* in the peninsula of India, 51.
Magadha comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.
Magasiro the month November-December, deriving its name from an asterism, 68, 70.
Maggaphala from *Magga* path and *phala* blessing, probation and sanctification, 74.
Maha-aswasala a great hall at *Anurādhapura*, not identified, 224.
Mahābrahma vide *Brahma*.
Mahachuliko or *Mahachula* son of *Khullāstāngo*, 202, 203, 208, 209.
Maha-angano a tree at *Anurādhapura*, 99.
Mahadarogullo a tank, not identified, 237.
Mahādātiko 210, 213, 215
Mahātiro *théro* 37, 71 the disciple of *Kakusandho*, 90; a minister of *Dhammāroko*, 111; a *théro* of *Pallawabhogo*, 171.
Mahadkammarakkhu *théro*, 33, 34, 71, 74; a *théro* of *Yōna*, in India, 171.
Mahagallaka a tank, not identified, 237.
Mahāgāmano a tank, not identified, 224.
Mahāgāmo the ancient southern capital of Ceylon, now *Māgama* in *Rohano*, 130, 134, 135, 145, 146, 147, 148, 150.
Mahagandiwapi a tank to the southward of *Anurādhapura*, not identified, 215.
Mahākilo king of the celestial *Nāgas*. See *Kālandāgo*, 221.
Mahākasiyapo the Buddhistical heirarch at the time *Sākyas* died, 11, 14, 20, 42, 185.

- Mahallakā nāga* 224.
Mahamāla wife of *Wankandiko*, 223.
Mahamungalo a viharo on the *Gonno* river, not identified.
Mahānani a tank, not identified, 221.
Mahamigo a royal garden at *Anurādhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 200, 225.
Mahamuchalo 8.
Mahamāga the garden in which *Gōtamo* alighted at *Mahiyangano* in *Bintenne* in his first visit to *Ceylon*, derived from *Maha* and *māga* the great iron wood trees with which it abounded, 3; another at *Anurādhapura* 106.
Mahanāga the second brother of *Demdaunpitiya*, 82, 97, 130, son of *Wattagāmini*, 203.
Mahādāma (garden) 91, 92, 93; a *rāja* 250, 252, 253; the author of the *Mahāwanso*, 254, 255.
Mahānāradakassapo one of the incarnations of *Gōtamo* *Buddho*, in the character of a *brāhmarāja* of that name, the subject of one of the discourses of *Buddho* in the *Khudakanikāya*.
Mahanikawipthi a tank, not identified, 221.
Mahānipo a tree at *Anurādhapura*, 99.
Mahanuggalo a *dāgaha* in *Rōhana*, not identified, 145.
Mahāpabbato *Elāro's* state elephant, 154.
Mahāpadhāna a hall in the *Mahawihāro* at *Anurādhapura*, 252.
Mahāpaduma 99.
Mahāpāli a refectory at *Anurādhapura*, 123.
Mahāpandilo 8, 184, 239.
Mahāpatāpo 8.
Mahāpamādana a discourse of *Buddho* on non-procreation in the *Anguttaranikāya*, 102.
Mahārakkhito a *thēro*, 71, 74.
Mahārautako the usurper, 202.
Mahārattāha the *Maratta* country in *India*, 71, 74.
Mahārīttho side *Arittho*.
Mahānagara at *Anurādhapura*, 93, 95.
Mahāsammata the "great elect" the first monarch of this *Kappa*, 8.
Mahāsanghi the designation of one of the *sehiyas* in *Buddhism*, 20.
Mahāsāngo a *thēro*, 197.
Mahāsano at *Anurādhapura*, 119.
Mahāsena 233, 234, 248.
Mahāsina 127; a *thēro* of *Bhūtiwāko*, 173.
Mahāsōno a warrior of *Elāro*, 137, 152.
Mahāsumbhā disciple of *Konāgamana* *Buddho*, 93; a *thēro*, 141.
Mahāsūriyo the great cemetery at *Anurādhapura*, 66, 99.
Mahātiso a *thēro*, 203.
Mahātittāha *Mantotta* near *Manat*, where extensive ruins are still to be seen, 51, 155, 217; also an ancient name of *Mahāmēgho*, 88, 89, 90.

- Mahāthūpa* Ruṇṇwelli dagoba at *Anurādhapura*, 88, 165, 168, 169, 170, 171, to 193, 195, 198, 200, 201, 203, 211, 213, 215, 221, 225; (pinnacle of glass) 229.
- Mahāraṇṇa* a temple at *Wissali* the capital of *Wijji* in *India*, 16, 17, 18, 19, 171.
- Mahāraṇṇa* the title of this historical work, 1; *vide* the Introduction.
- Mahāwihāra* at *Anurādhapura*, 122, 123, 125, 107, 210, 224, 225, 233, 134, 235, 236, 237, 238, 252.
- Mahelo* near *Anurādhapura*, not identified, 142.
- Mahindadīpa* the land in which the banished children of *Wijaya* and of his companions settled, 46, not identified.
- Mahinda* (son of *Asoka*) 36, 37, 39, 71, 76, 77, 81, 82, 85, 88, 90, 91, 92, 94, 96, 97, 103, 106, 111, 117, 118, 119, 124, 161, 237, 151.
- Mahisaddanta* Singh. *Midēniye* in *Girijānapaṭa*, not identified, 142.
- Mahisamundala* one of the ancient divisions of *India*, not identified, 71, 73.
- Mahiyangana* still bears the same name, the post of Bintenue, 3, 4, 104, 150, 238.
- Mahōdara* 4, 5, 8.
- Majjhastika* 37, 71.
- Majjhama* a *théro*, 71, 74.
- Makkaddēna* 8, 73.
- Malabare* *passive*: the appellation of the natives of the peninsula of *India* generally, as well as of their descendants naturalized in *Ceylon*: *Pāli*, *Damila*.
- Mālakō* terrace, but particularly applied to the terrace of the *Upasātho* hall at *Anurādhapura*, 86.
- Malayā* the mountainous districts of which *Adam's peak* was the centre, 52, 167, 217, 228, 234, 235.
- Malla* ambassador of *Dharmapāṇisaro*, 69.
- Maligadēwa* *théro*, 197.
- Maṇḍadīpa* 93, 94.
- Maṇḍakigiri* a *wihāro*, not identified, 225.
- Maṇḍawāpa* a *wihāro*, not identified, 208.
- Maṇḍhāto* 8, 231.
- Maṇḍalika* an ornamental scroll used in architecture as well as on banners, 164.
- Mungala Buddha* |
- Maṇḍakūpamita* a *wihāro* and tank, not identified, 257.
- Mangano* in *India*, not identified, 197.
- Manakkikha* 87, 96.
- Manihira* a *wihāro* and a great tank, now *Minnary* tank near *Trincomalee*, 236.
- Manikāragama* a tank, not identified.
- Manindapabbata* a mountain also called *Kalāyanakanaika*, not identified.
- Manā* a division of the *widya*; also incantations, 56, 71, 72.
- Marichawatti* a dagoba and *wihāro* at *Anurādhapura*, 159, 160, 161, 164, 195, 221.
- Marumba* a ferry near *Anurādhapura*, 100.
- Marungawāparintāso* at *Anurādhapura*, 102.

<i>Marupigo</i>	vide <i>Dewānaupiyatissa</i>
<i>Marutta</i>	at <i>Anurādhapura</i> .
<i>Māsa</i>	a general name for pulse or beans, 140.
<i>Mattakutumbika</i>	father of <i>Wāmbhu</i> , 143.
<i>Mattābhaya</i>	a brother of <i>Dewānaupiyatissa</i> , 108.
<i>Mātumihāro</i>	in the <i>Kadambo</i> forest, 223.
<i>Māyā</i>	(mother of <i>Gōtama Buddha</i>), 9.
<i>Māyo</i>	a tank, not identified.
<i>Mēghawannabhaya</i>	minister of <i>Mahāsāsa</i> , 235, 236.
<i>Māra</i>	the mountain in the centre of the earth, 187, 189.
<i>Matteyyo</i>	the fifth <i>Buddho</i> of this <i>kappa</i> , not yet manifested, 199, 252, 258.
<i>Migagāma</i>	a vihāro, not identified, 237.
<i>Mihintallī</i>	vide <i>Chūṭiya</i> and <i>Misako</i> , the sacred mountain near <i>Anurādhapura</i> .
<i>Milla</i>	a minister of <i>Eldro</i> , 137.
<i>Missakapabbata</i>	now <i>Mihintallī</i> , a mountain near <i>Anurādhapura</i> , 77, 78, 84, 106, 213, 225, 237, 240.
<i>Mithila</i>	<i>Tirhut</i> in India, 8.
<i>Mittasīna</i>	254.
<i>Mittinno</i>	a thero of <i>Puppakapura</i> , 171.
<i>Moggallī</i>	the brāhman, father of the thero <i>Tisso</i> , 26, 31.
<i>Moggaliputtatissa</i>	26, 28, 33, 34, 39, 40, 73, 111, 112, 240.
<i>Moggallāma</i>	259.
<i>Mokkha</i>	the <i>moksha</i> of the Hindus, death, final emancipation, 25.
<i>Mōraka</i>	a tank, not identified, 237.
<i>Mōriya</i> or <i>Mayūra</i>	the capital of the <i>Mōriya</i> dynasty, on the borders of the Himalayan mountain: its site not precisely ascertained, 21, 254; also a <i>parimāsa</i> at <i>Anurādhapura</i> , 247, 257.
<i>Muchalinda</i>	8.
<i>Muchala</i>	8, also a tree, in Singhalese <i>nidul</i> , 86.
<i>Mushelapattana</i>	<i>Singh</i> : <i>Nidelpattanam</i> , not identified, 220.
<i>Mulakaddiya</i>	74.
<i>Mūlawatti</i>	237.
<i>Mūlama</i>	an officer of <i>Wattagassini</i> , and a vihāro built by him, 206.
<i>Munda</i>	15.
<i>Muni</i>	<i>jatini</i> : a sage, a divine sage, from the root <i>muni</i> wisdom.
<i>Mutarwa</i>	67, 76.

IV

<i>Nachū</i>	a vihāro in <i>Dwājagama</i> , 224.
<i>Nāgachattakka</i>	a tank at <i>Mihintallī</i> , 103.

- Nāgāzake* 15.
Nāgādīpa the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.
Nāgalata the betel vine, 22, 27.
Nāgulōko the world of the *Nāgas*, under the earth, 185.
Nāgasmahāvihāra in *Rōhano*, not identified.
Nāgumdlake at *Anurādhapura* in the time of *Kandamano Buddho*, 93, 95.
Nagaragutthiko custos or conservator of a city, 65.
Nagarakagāmo a village near the *Arittho* mountain subsequently named *Lahagāmo*, 64.
Nāgo *passim*: the snake called cobra de capello, as also snake worshippers.
vide Chāranāgo.
Naggadīpa the land in which the banished wives of *Wijayo* and his band settled, not identified, 46.
Nakulanagara Singh. *Mukhāpura* in *Girijanapado*, not identified, 142.
Nakule a town of *Rōhano*, not identified.
Nālī a marsh, not identified.
Nandano a pleasure garden near the southern gate of *Anurādhapura*, 84, 97, 98, 100, 101.
Nandasavathi one of *Elaro's* warriors, 134.
Nandutisso a vihāro, not identified, 225.
Nandigāmo and wapi a village and tank, not identified, 151, 254.
Nandonitto a warrior of *Dutthagāmini*, 137, 188, 151, 152, 253.
Nando 21.
Nanduturo a thero, 183, 184.
Nanodaya a work composed by *Buddhaghōso*, 251.
Narāchasa a ring, with a rope attached to it, to serve for a noose, 48.
Nāraulo 1.
Nawanito a clay found at *Satlatintako*, 169.
Nāgalatissaramo a vihāro, not identified, 225.
Niru 8.
Nibutti from a not and the root *watu* to exist, the final death or emancipation of the buddhists.
Nichchandala the menials, and cemetery men of low casts, 66.
Nighanto a sect of devotees among the Hindus, 66.
Nighantārdmo the temple of *Giri* the *nighanto*; also *Sitthārdmo*, on the site of which *Akhaya-giri* was subsequently built, 203, 206.
Nigrōdho 23, 25, 26.
Niliyo a prōlitta brahman, 210.
Nimilo *vide Sāramimilo*, 138.
Nindagāmo a vihāro in the *Kachchā* river, not identified.
Nimero 9.
Nitthulanawithiko Singh. *Nitthulanawithi* in *Rōhano*, not identified, 140.
Niwatti a dagoba at *Anurādhapura*, 84.

O

<i>Ojadipo</i>	88, 89.
<i>Okkākawukho</i>	9.
<i>Okkāko</i>	<i>Ishwaku</i> of the Hindus, 9.

P

<i>Pabbatāramayo</i>	a viháro at <i>Anurādhapura</i> , 207.
<i>Pabbata</i>	an officer of <i>Wattagamini</i> , 207.
<i>Pācchi</i>	<i>passim</i> : from <i>Paṭi</i> and <i>īkasi</i> , individually, or severed from unity (with supreme buddhahood); inferior Buddhas, who are manifested in the intervals between the <i>nibbāna</i> of one, and the advent of the succeeding supreme or <i>Lokuttara</i> Buddha.
<i>Pācchio</i> (adjective)	east, eastern, 18.
<i>Pachimuttampabbata</i>	a viháro; not identified 234.
<i>Padumussaro</i>	a garden at <i>Anurādhapura</i> , 210.
<i>Padumo</i>	1. a viháro at <i>Anurādhapura</i> , 123; a viháro at <i>Jambukola</i> , 117; a viháro to the eastward of <i>Wanjuttara</i> , 127; an island, 229.
<i>Padumuttara</i>	1.
<i>Pajāpati</i>	9.
<i>Pallawabbhōgo</i>	in India, not identified, 171.
<i>Pāṭi</i>	consort of <i>Pandukabhayo</i> , 61.
<i>Pamoyyo</i>	a yakkho, 106.
<i>Panchako</i>	a yakkho of <i>Kāmir</i> , 72.
<i>Panchasika</i>	the chief of <i>Sakko's</i> celestial band, 180, 189.
<i>Pamita</i>	9.
<i>Pando</i>	8.
<i>Panayamaro</i>	a damillo usurper, 204.
<i>Pandawapi</i>	a viháro, not identified, 214.
<i>Pandā</i>	son of <i>Amithōdhano</i> , 55; a usurper, 254, 255.
<i>Pandukabhayo</i>	58, 60, 61, 64, 65, 67, 203.
<i>Pandālo</i>	the brāhman, 60, 62.
<i>Pandurādo</i>	54, 55, 56, 57, 58, 61.
<i>Panduso</i>	king of southern <i>Madura</i> , 51, 51, 53.
<i>Paghambamālo</i>	the spot on which the hall of offerings to the priesthood was built at <i>Anurādhapura</i> , 85.
<i>Panjali</i>	a mountain at the source of the <i>Karinda</i> river, not identified 194.
<i>Pannatti</i>	the designation of one of the buddhistical schisms, 21.
<i>Pannānallako</i>	a viháro and tank, not identified, 257.
<i>Paribhājaka</i>	<i>passim</i> : from <i>pari</i> and the root <i>maja</i> , to quit or depart from; the relinquishment of worldly cares; a devotee, religious mendicant.
<i>Paribhājaka-arāma</i>	temple built for the above sect at <i>Anurādhapura</i> , 67.
<i>Pariko</i>	a tank, not identified, 237.

- Pasandhiko* devotees; a term applied by buddhists to those of a different creed, 66.
- Páiduo* hill near *Anurádhapura*, 66.
- Pátaliputto* or *para* vide also *Papphapura*, 22, 30, 37, 69, 70, 85, 111, 114, 115.
- Patápo* 8.
- Pathamo chūtiyo* a dagoba at *Anurádhapura*, 119, 123.
- Páthiyaká* western, also written *Panīyaká*, and supposed to be derived from *Páda*, the position of which Indian city has not been ascertained, 16, 18.
- Patidraṇṭiya* the sacerdotal sentence of admonition, conducive to repentance, 16.
- Patto* the refectory dish of Buddhó, 105, 106, 204, 248.
- Pavāraṇā* from the root *vara* to arrest, or terminate; any final or concluding act, and generally applied to the termination of the observance of *Wassu*, on the Ganges, 113.
- Payāgupattana* a viháro in *Kotthiedlo*, 176, 177.
- Payangullo* a viháro, not identified, 224.
- Pījalaku* a viháro situated in a delta of some river, not identified, 210.
- Pīlagāmo* a village seven yojanas north of *Anurádhapura*, not identified 168.
- Pīlavapigāmo* the account of the *Pīta* or spirits, one of the books of the *Khudanikāya*, 83.
- Pīlavatthā* a viháro not identified 200.
- Pēttangawāb* crystallised 169.
- Phalika* at *Anurádhapura*, 102.
- Phaluggoparivīno* 255.
- Pharindo* a warrior of *Dutthagāmini* 137, 143, 154, 155, 156, 157, 158.
- Phasso* *passin*; an asterism, or lunar mansion which gives the name to the month "Phasso" December-January.
- Phusso* a Buddhó 1.
- Pilapitthi* a viháro not identified 225.
- Piliyanāro* a damilla usurper 204.
- Pitakattiya* the three *Pitaka* or divisions of the buddhistical scriptures 207, 247, 251, 252, 256.
- Pithyo* a damilla usurper 256.
- Piyadasi* a Buddhó 1; a thero of *Jeto* viháro 171, 173.
- Piyāgudipe* Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146, 157, 197.
- Pokkharapāyān* a tank, not identified 246.
- Pujāpurivīno* at *Anurádhapura*, 103.
- Pupphapura* from *Puppha* and *para* the floral city, the *Palibotra* of the western classics, the modern Patna: vide *Pátaliputto* 17, 23, 105, 110.
- Puradāno* a deity or tutelary of *Anurádhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluka* was defeated, 156.
- Parāhita* the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhmaṇ caste; also family priest 61, 65, 69.
- Putamitta* 49.

R

<i>Raduppollo</i>	a tank, not identified, 221.
<i>Rāhagullako</i>	a mountain to the eastward of <i>Anurādhapura</i> , not identified, 127.
<i>Rahirako</i>	a mountain, not identified, 127.
<i>Rahulo</i>	son of Buddha, while Prince <i>Siddhattho</i> , 9.
<i>Rājagaha</i>	<i>Rājagāhi</i> in <i>India</i> , 8, 12, 29, 171, 185, 240.
<i>Rājagiriya</i>	one of the schisms in buddhism, 21.
<i>Rājamahāvihāro</i>	not identified, 225.
<i>Rājanandā</i>	90.
<i>Rajatalēno</i>	the <i>Ridi</i> viháro in the seven korles, 215.
<i>Rājappala</i>	a tank, not identified, 248.
<i>Rakkhito</i>	a théro 71, 73.
<i>Rāmagāmo</i>	a town on the <i>Ganges</i> , not identified, 184, 185.
<i>Rāmagānō</i>	one of the towns founded in the reign of <i>Panduruso</i> , not identified, 56; a viháro, 225.
<i>Rāmuko</i>	a viháro in the western division, not identified, 224.
<i>Ratanamāla</i>	at <i>Anurādhapura</i> , 90, 93.
<i>Ratanavuttasā</i>	a discourse of Buddha, in the <i>Suttamipitakā</i> .
<i>Ratanattaya</i>	<i>passim</i> : the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.
<i>Ratimāḍḍhano</i>	a pleasure garden at <i>Pupphapura</i> , 41.
<i>Rattamālakanduko</i>	a tank, not identified, 237.
<i>Rattamannika</i>	a tank, not identified, 224.
<i>Rāmato</i>	<i>Buddho</i> , 1; the théro, 16, 17, 18, 19; the instructor of <i>Buddhaghōso</i> , 258.
<i>Rōhano</i>	the southernmost division of the island, a portion of it near <i>Tangalle</i> is still called <i>Roona</i> , 57, 126, 133, 143, 254, 256.
<i>Rahano</i>	brother of <i>Bhaddakachchana</i> , derived his title from the above province, 57.
<i>Rojō</i>	8.
<i>Ruchi</i>	8.
<i>Rūpāramo</i>	237.
<i>Ramanmelli</i>	the Singhalese for <i>Hemamāluko</i> , and <i>Somannamālako thūpo</i> , the <i>dagoba</i> at <i>Anurādhapura</i> , 83, 89, 96, 165.

S

<i>Sabbadēwo</i>	227.
<i>Sabbakāmi</i>	the buddhist hierarch at the second convocation, 18, 19.
<i>Sabbanando</i>	the disciple of <i>Kassapa Baddho</i> , 96.
<i>Sachchasaṅguta</i>	from <i>sachcha</i> certainty, truth, and <i>saṅguta</i> comprised; a division of the <i>Sanyuttakanikāyo</i> , containing the <i>Chainsachchaya</i> or four sublime truths. <i>vide</i> <i>Tisso</i> brother of <i>Duffhagāmani</i> .
<i>Saddhatisso</i>	one of the schisms in Buddhism in Ceylon, 21.
<i>Sāgaliya</i>	

- Sāgaradāmo* 8.
Sāgara 8.
Sagga salvation, heaven, the *swarga* of the brāhmana, 159.
Sahasadāmo a *théro*, 74.
Sahasakariṣṣo a tank of a thousand karissa of land, not identified, 221.
Sakko the chief of the *dévas*, *Indra*, 47, 105, 128, 165, 166, 180, 189.
Sākyā *passim*: the appellation of a royal race; its derivation explained in the Introduction; an appellation of *Gātamo Buddha* as a descendant of that race.
Sal (tree) *passim*: *shorea robusta* (Wilson's Sans. Dic.)
Sālogallo *Morangalla* in *Malayā*, not identified, 204.
Saldakka the ball in which the "*saldka*" (tickets for the distribution of alms to the priests) are drawn, 101.
Sālamano a *wihāro* and tank in *Rōhano*, not identified, 257.
Salho 17, 18, 19.
Sālī son of *Dutthagāmini*, 199, 200; an officer of *Wattagāmini* and his *wihāro*, 207.
Salilā (adjective) aquatic, 78.
Sālipabbato a *wihāro* in *Nāgadiṇḍi*, not identified, 224.
Samācchittan Buddha's discourse on unity in faith, in the *Anguttaranikāyo*, 81.
Samādhi *passim*: meditative abstraction, from the root *dhara* to bear or endure.
Samāpatti *passim*: the state of enjoyment of *samādhi* abstraction, or sanctification.
Sāmanāro *passim*: is the contraction of *Sāmanassa apachcho*, the son of a priest, the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained *upasampadda* or full priest.
Sambhala a *théro*, 71.
Sambhūlo 16, 17, 18, 19.
Samidho 91, 92, 93.
Samnalo *Eldro's* charger, 134.
Sammuddāsaṇṇadālo a temple at *Jambhūlo*.
Sāna a division of India, not identified, 16, 18, 19.
Sandhimittā 25, 27.
Sanghā daughter of *Mahanāmo*, 253.
Sanghabodhi 228, 229, 230, 231.
Sanghamittā 34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.
Sanghumittā 23, 232.
Sanghapālo *théro*, 232; another, 252.
Sanghatissa 228, 229.
Sangati from the preposition *sam*, united, collected, and the root *gi* to sound or rehearse, a convocation, 20.
Sango a caravan chief, 138.
Sankantika the designation of one of the schisms in Buddhism, 21.
Santussita one of *Sakko's* celestial musicians, 185.

- Sarabhū* 4.
Sāriputto 4, 81, 251.
Sassala one of the creeds which the buddhists pronounce to be an heresy.
Sasuro a brother in law, also any another near connection; 224.
Satatatintako a cataract flowing from *Anituttā* lake.
Sattapanni a cave near *Rājagaha*, derives its name from the *sattapanni* tree, Singh. *Rakkhattana*, 12.
Sāvatthipura the capital of *Kōsali*, 240; a division of *India*, not identified.
Sālesumano the rock of *Sumano*, Adam's peak, 3.
Sāliya a schism in Buddhism, 21.
Sāndipati the chief of an army, 69.
Sindapotigumbako a forest near the *Ariytha* mountain, 64.
Sinindagutto Singh. *Millastana rāja*, 100.
Seno the malabar usurper, 127.
Seṭṭhi cashier, treasurer, now called "*chetty*," 69, 76.
Siddhattho the name of *Gōtamo* when a layman, 1, 9, 10; (a *théro*), 172.
Siddhattika one of the schisms in buddhism, 21.
Siggawo 28, 30, 31, 32.
Siḥabhū (lion-armed) father of *Wijayo*, 43, 45, 46, 47, 50, 51, 54.
Sihanno 9.
Sihala the name given to Ceylon subsequent to the landing of *Wijayo*, from *siha*, the lion, and the root *la* to destroy, 50, 51, 239.
Sihalo the lion slayer, a Ceylonese or Singhalese, 50, 203.
Sihapura the capital of *Lala* whence *Wijayo* embarked for Ceylon: probably the modern *Singha* on the *Ganduck* river, in the vicinity of which the remains of *dāgobas* are still to be seen, 46, 54.
Sihasinga a ferry near *Anurādhapura*, 100.
Sihasiwali streaked like a lion, 43, 46.
Sihassara 9.
Sihanāhano 9.
Silāchētiyo a *dāgoba* at *Anurādhapura*, 7.
Silan *paṇṇa*: precept or commandment of *Buddha*.
Silāabbhakaṇḍhako a *dāgoba* at *Anurādhapura*, 93, 206; one of the places where *Wattagāmanī* concealed himself, not identified, 204.
Silāpasso a *pariweṇa* of the *Rehano Tissāraṇa*, 131.
Silāthāpo at *Anurādhapura*, 202.
Siddhissabōdhi 254.
Sindhawo a particular breed of horses, from *Sigha* swift and the root *dāna*, to run, 142, 187.
Sirigutto *Eldro's* second charger, 134.
Sirimēghawanno 238.
Sirināgo 225, 228.

- Sirisa* a tree Singh. *māra*, 90, 93.
Sirisaunchhago 9.
Sirimadho 31.
Sirimatthapura one of the ancient cities of Ceylon, not identified, 49, 63.
Sirōruho the lock of hair relic of Buddho, 4, 104.
Simali daughter of *Avundagdmāni*, 210.
Siva Siva, one of the hindu triad, 67; a porter, 209.
Sōbhamatti 92.
Sōbhawattinagara 92.
Sōbhito 1.
Sōmadini wife of *Wattagāmini*, 203, 204, 206.
Sōmanamālako 96.
Somārdma a dagoba built in honor of *Somadēwo*, not identified, 206.
Sōnako 28, 29, 30; a warrior of *Deffhagdmini* 140, 153; a minister of *Mahasāro*, 235, 236, 238.
Sonāpazāro the name of the eastern division of the town of *Anurādhapura*, 81.
Soyyawali *Ruanwelli* dagoba at *Anurādhapura*, 161.
Sōno a thero, 71, 74.
Sōnuttaro the appellation of a royal race from *somo* and *uttaro* 75; a *sāmanéro*, 183 to
Sorēyya a division of *India*, not identified.
Sōtāpatti *passim*: from "sotā" a rushing torrent, the first stage of sanctification, which
conveys the individual attaining it to other stages, in Singhalese *sōwan*.
Sotthi 28.
Sotthiśino 253.
Sotthiyākhara a viháro on the *Chētiyo* mountain, 240.
Sōwunnamālako the *Ruanwelli* dagoba, at *Anurādhapura*, 88.
Sōwunnapāli wife of *Pandukābhayo*, 62, 65, 67.
Subhaddakachchāro 9.
Subhaddo 11.
Subhakūto Adam's-peak, 94.
Subbattha one of the schisms in Buddhism, 21.
Subho the usurper, 218, 219, 220, 222, 254.
Sudassanāmalako at *Anurādhapura*, 93 (*Mālako*) 96.
Sudasumo 8.
Suddhadinī the first name of *Wihāradinī*, 131.
Suddhōdano 9.
Sudhammā 95.
Sudhāradā the mansion of the pure or virtuous, one of the heavens, 17.
Sugato one of the appellations of Buddho, equally signifying felicitous advent, and
felicitous departure from *sutthā* and *gato* or *āgato*.
Sujāto 1.
Sukkhōdano 9.

<i>Sumanakuṭo</i>	the peak of <i>Sumano</i> Adam's-peak, 7, 52, 91, 197.
<i>Sumanawāpi</i>	four <i>yojanas</i> to the south east of <i>Anurādhapura</i> .
<i>Sumana</i>	a <i>Buddho</i> , 1; one of the <i>divos</i> , 8; a <i>Pathiyān</i> théro, 13, 10; brother of <i>Asiko</i> , 23; son of <i>Saṅghamittā</i> , 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of <i>Mahāgāma</i> , 142; a <i>samanēro</i> , 179; a village, 247.
<i>Sumēdo</i>	<i>Buddho</i> , 1.
<i>Sumitta</i>	a théro, 37, 38; king of <i>Lala</i> the next brother of <i>Wijayo</i> , 46, 53, 54.
<i>Sunahāla</i>	a <i>parivāsa</i> at <i>Anurādhapura</i> , 101.
<i>Supanna</i>	supernatural beings partaking of the nature of birds, the <i>garuda</i> , 119.
<i>Suppabuddho</i>	9.
<i>Suppadevō</i>	43.
<i>Suppārakaputanam</i>	a port in India, not identified, where <i>Wijayo</i> attempted to land in his passage to Ceylon, 46.
<i>Suranimbo</i>	a warrior of <i>Dutthagāmini</i> 137, 139, 140, 152, 155, 154.
<i>Sarutiso</i>	127.
<i>Saruchi</i>	8.
<i>Sarani</i>	mother of <i>Pandurāso</i> 56.
<i>Sarunigo</i>	15.
<i>Sutta</i>	the designation of one of the schisms in Buddhism, 21.
<i>Sarannabhūmi</i>	the Burmese country 71, 74.
<i>Saraggaṇḍakāsāsa</i>	the name of <i>Serutiso</i> before he ascended the throne, 127.
<i>Sugāna</i>	a <i>dēwatā</i> of the <i>Sugāma</i> heavens, 189.

T

<i>Tālachakukko</i>	at <i>Anurādhapura</i> , 100.
<i>Talango</i>	<i>Singh</i> . <i>Talaguru-wihāro</i> in <i>Rubano</i> , not identified, 197.
<i>Tālamaghara</i>	a band of musicians from the <i>tāla</i> to beat (drums &c.)
<i>Tāmalitti</i>	a port on the Indian ocean, near one of the mouths of the <i>Ganges</i> , 70, 115.
<i>Tambapanni</i>	the place at which <i>Wijayo</i> landed in Ceylon, supposed to be near Putlam, 47, 53; also a name of Ceylon, 50.
<i>Tambawitthi</i>	seven <i>yojanas</i> to the south east of <i>Anurādhapura</i> , beyond the river, 166.
<i>Tanasino</i>	a wild hunter, who protected <i>Wattagāmini</i> , 204.
<i>Tarachchāwapi</i>	<i>Singh</i> . <i>Watasewwa</i> , a tank near <i>Anurādhapura</i> , not identified, 130.
<i>Tathāgato</i>	<i>passim</i> : an appellation of the Buddhas, <i>vide</i> derivation in the Introduction.
<i>Tāwatissa</i>	one of the <i>Dēwālōka</i> heavens, in which <i>Sakka</i> himself dwells, 162, 164, 178.
<i>Talamapāli</i>	at <i>Anurādhapura</i> , 100.
<i>Thirapassayaparivāso</i>	102.
<i>Thiraputtabhāyo</i>	a warrior of <i>Dutthagāmini</i> , 137, 141, 152, 153, 159, 194, 197.
<i>Therasawāda</i>	discourses of the théros, on the schisms in the Buddhistical church, 252.
<i>Thiro</i>	<i>passim</i> : the designation of the senior buddhist priests; literally an aged person.

<i>Thullatthanaka</i>	201.
<i>Thūpārdm</i>	a dagoba at Anurādhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 130, 201, 211, 215, 221, 224, 234, 250.
<i>Thūpa</i>	<i>passim</i> : a dagoba or shrine of a relic.
<i>Thūsaṃwatthi</i>	a yard where rice was pounded at Anurādhapura, 99; a village, 243.
<i>Tila</i>	a grain, Singh. <i>Tala</i> .
<i>Timbara</i>	one of Sakko's celestial band, 189.
<i>Tissamahawihāro</i>	built by Kakkawanno in Rōhano, not identified, 131, 146, 150.
<i>Tissatthma</i>	a vihāro at Anurādhapura, 97, 123; a vihāro in Rōhano, 132, 195.
<i>Tissawaddha</i>	mountain, the source of a great canal of irrigation, not identified, 221.
<i>Tissawedpi</i>	the Tissa tank at Anurādhapura, 123, 128, 130, 159, 218, 243; another in Rōhano, 217.
<i>Tissamāra</i>	a tank, not identified, 237.
<i>Tissa</i>	a Buddha, 1, father of Sōso, 140; minister of Dutthagāmini, 146; a thero, 197; <i>Dewananapigalissa</i> , 25, 78; son of Moggallā, 26, 28, 31, 40, 42; brother of Asoko, 33, 39; son of the Kinnari, 37, 39; brother of Abhaya, 63; Ambassador of <i>Dewananapigalissa</i> , 69; Rājā of Kalyāsi, 131; brother of Dutthagāmini, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201; an officer of Wattagāmini, 207; a thero in the time of Wattagāmini, 307; son of Mahānuchalo, 209; a firewood cutter, 209.
<i>Tittakārdm</i>	a vihāro and gate at Anurādhapura, 203.
<i>Tittira</i>	the snipe or sand lark, the designation of one of the <i>Jātakas</i> or incarnations of Buddha, from his having been incarnated in that form, is one of his former existences.
<i>Tivakko</i>	a brāhmin, 119.
<i>Tūlādāro pabbata</i>	a mountain in Rōhano, not identified, 143, 217.
<i>Tumbarinagunnā</i>	a marsh near Dhāsurakkhapabbata, 63.
<i>Tumbura</i>	a mountain stream between Uppitissa and Dandamunḍalaka, 59.
<i>Tumbe</i>	a chief 151.
<i>Tumhano</i>	a village, not identified, 151.
<i>Tusitapura</i>	one of the <i>Dēvalōkas</i> , 199, 200, 201.

U

<i>Ubbāhisa</i>	rules by which order was preserved at sacerdotal convocations, 18.
<i>Udākapāsā</i>	a vihāro, not identified, 224.
<i>Uddiyāhaddaka</i>	15.
<i>Uddakandaro</i>	a vihāro built by Mahānaga, not identified, 130.
<i>Uddhanchutābhaya</i>	A.
<i>Udumhara</i>	Singh. <i>Dimbhul</i> (<i>Ficus glomerata</i>), 143.
<i>Ujjeni</i>	vide <i>Amvā</i> , 23, 76, 171.
<i>Ukkhapaniyas</i>	the sentence of sacerdotal expulsion, 16.
<i>Ukkunayara</i>	a town, not identified, 197.

- Ummadachitta* the mother of *Pandukabhaya*, 56, 57, 58, 59.
- Uyya* a chief, 151.
- Upacharaka* B.
- Upajjhāya* from *upa* near, and the root *jhi* to meditate—thence *upatthana's jhāyati*—"he who assists the lover of good works," is contracted into *upajjhāya*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampada* ordination, 37.
- Upāli* 13, 28, 29.
- Upāsaka* (adjective) *passim*: devotees from *upa* and *da*, to live near or with (*Buddha*).
- Upāsakavāhira* at *Anurādhapura*, 110, 120, 123.
- Upasampadā* *passim*: from *upa* near, *sā* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sāmaṇera* being the intermediate stage between admission into priesthood and the full ordination.
- Upatisso* one of the ancient capitals of Ceylon, situated to the north of *Anurādhapura* on the *Malawatte oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.
- Upatisso* an officer of *Wijaya*, 50; a *rāja*, 247.
- Upasathā* (adjective) *passim*: from *upa* near, by, with, and *wasatha*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Upasathā* (Buddha) B.
- Uppalaṇ* in Singh. *maha uel*, the lotus, 22, 133, 139.
- Uppala* father of *Phassandura*, 143.
- Uppalamunso* *Uthana* 47.
- Urumela* founded by an officer of *Wijaya* Singh. *Mahāveligama*, not identified, 50, 219.
- Urumelaputtasani* five *yojanas* west of *Anurādhapura*, near the pearl banks, 163.
- Urumelapa* from "*ura*" sand, and "*velāya*" waves or mounds,—the present *Baddhaghya*, in *India*, where the ba-tree still flourishes, 1, 4.
- Urumela* an officer of *Wijaya*, 50; brother of *Bhaddakachchānd*, 56.
- Usabho* a measure, vide *yojana*.
- Uttariya* a *vihāra* in *Wijjhā* in *India*, 171.
- Uttarakuru* one of the four *dipas*, or great divisions of the human world, the northern division, 2, 178.
- Uttarāsisiddhama* a *vihāra* at *Anurādhapura*, 206.
- Uttaro* a *théro*, 71, 74; a *sāmanera*, 178.
- Uttuno* a *théro* of *Kāśmīra*, 171.
- Uttigo* a *théro*, 71, 96; brother of *Dīwānapiyatisso*, 124, 125, 126, 127; of *Kalyāṇi*, 131; an officer of *Wattagāmanī*, 204.
- Utu* from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*himanta* snowy or cold, *grihama* hot, and *wasanna* rainy.—An *utu* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Kāṭika*, viz., *Himanta*, *Bisara*, *Wasanta*, *Grihama*, *Wasanna*, *Saraha*.

W

- Waddhakkammi* the name of *Anurādhapura*, in the time of *Kongamano* Buddha, 91 : a tank and viháro, 257.
- Wahano* a tank, not identified, 237.
- Wahitta* a town, not identified, 151.
- Wajji* a part of *Bakar* in *India* over which the *Licchavi* rajas ruled, 15, 17.
- Walagamo* a viháro, Singh, *Welagamu*, not identified, 208.
- Walapaso* a tank, not identified, 248.
- Wulli* a viháro in *Uruwila*, not identified, 219.
- Wulligero* in *Riham*, not identified, 221.
- Waluhardmo* a temple at *Widdli*, the capital of *Wajji*, 10, 29.
- Wanumdi* a country to the south of the *Jambud*, in *India*, 71, 73, 172.
- Wangupattankagullo* a viháro, not identified, 208.
- Wangu* one of the divisions of the ancient *Majjhadeso*. In *P. Wilson's Dictionary* "Bengal, or the eastern parts of the present province," 43, 44, 45.
- Wangaraja* the grand-father of *Wijayo*, 43, 45.
- Wanguttaro* a mountain, not identified, 127.
- Wankamiko* 223.
- Wannakanna* a great canal of irrigation, not identified, 210.
- Waradipo* name of *Ceylon* in the time of *Kongamano* Buddha, 91.
- Warakalyāno* 8.
- Wararajo* 8.
- Waruno* 24, 37.
- Wāsbhagāmiko* a thero, 18.
- Wasabho* father of *Wissumana*, 142, 143, 144 ; an usurper, 219, 220, 222, 223.
- Wāuno* vide *Sakko*, 235.
- Wāso* *passim* : the four months of the rainy season from the full moon of July to the full moon of November ; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances ; this religious term or sacred season is called in *Sinhalese* *waso*.
- Wāntadatto* nephew of *Kalandiko*, 187.
- Wassipandiyako* a section on *waso* in the *Mahāvaggo*, 103.
- Walamangano* a tank, not identified, 222.
- Wati* also called *Nigrodho*. *Ficus indica*, 44.
- Wattagāmani* 202, 207, 208, 209.
- Watuko* a carpenter, 209.
- Wibhāro* a mountain near *Rājagaha* in *India*, 12.
- Wido* *passim* : the *védas*, the scriptures of the *brāhmins* divided in the *Rich*, *Yojus* and *Sāma*. The circumstance of three of the *védas* only being mentioned in the *Mahāvāso* is a mutual corroboration of the antiquity of the first portion of the *Mahāvāso*, and of the fact of the more modern compilation of the fourth *véda* called the *Athava*.

- Wihangavutti*
a tank, not identified, 237.
- Wilango*
a forest near *Sālagullo*, 204.
- Wihajjanapado*
a division of *Rōhama*, not identified, 142.
- Wihāmanā*
one of *Dutthagamani's* warriors, 134, 137, 142, 150.
- Wihāwano*
a temple at *Rājagaha*, also a bambo forest; the name of the *wihāro* is derived from the garden in which *Bimbisāro* rāja erected it, 29, 85.
- Wisakko*
passim: the asterism or constellation which gives the name to the month. April-May.
- Wisidhi*
the capital of *Wajji*, the country of the *Licchami* rājas, 15, 16, 17, 18, 240.
- Wissabhinwibhū*
1.
- Wissagiri*
a *wihāro* at *Anurādhapura*, 123; also a forest in the neighbourhood of *Anurādhapura*, 203, 204.
- Wissantaro*
2.
- Wissamāno*
a *diwata*, chief of yakkhus, also called *Kuwiro*, 66, 163, 242.
- Wibhajja*
from the root "*bhaja*" to pound, thoroughly dissect, and the intensive "*wi*," signifies investigated, analyzed, dissected.
- Wibhisano*
a *wihāro*, 257.
- Widdhahhu*
son of the king of *Kōsala*, by a slave, who had been treacherously affianced to the king of *Kōsala*, as a pure descendant of the *Sākya* line, the discovery of which imposition led to a war between the *Kōsala* and *Sākya* families, 55.
- Wihirabyō*
a village, not identified, 109.
- Wihāradīwī*
mother of *Dutthagāmanī*, 130, 131, 132.
- Wihāravassigāmo*
near *Siddhāro pabbato*, 143.
- Wijayarāmo*
a garden at *Anurādhapura*, 90.
- Wijayi*
51.
- Wijayo*
the founder of the *Wijayan* dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.
- Wijitapura*
a town and fort in the district of *Neurakalāmiya*, 50, 55, 151, 153, 155.
- Wijito*
(an officer of *Wijayo*), 50; (brother of *Bhadlakachchānā*), 56, 57.
- Wimānawattā*
the account of the mansions of the gods, one of the books of the *Khudakani-Idyo*, 83.
- Wineyo*
passim: one of the three divisions of the *Pitakattaya*, from the root *ni* to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.
- Winjhi*
a wilderness among the *Vindhya* mountains of India, 115, 171.
- Wipassanā*
from the root *disa* to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.
- Wipassi*
1.
- Wissakāmmo*
an agent or artificer of *Sakko*, 111, 166, 186, 189.
- Wissuddhimaggā*
an epitome of the *Pitakattaya*, composed by *Buddhaghōso*, 252.
- Wiyādha*
a *diwata* who presides over wild hunters and foresters, 66.
- Widdrakatissa*
226.

Y

- Yakkho* *passim*: the designation of a class of demons, derived from the root "*yaja*" to make offerings; the worshippers of these demons are also called "*yakkhos*" and "*yakkhins*."
- Yaso* 15, 16, 17, 18, 19, 42.
- Yasodara* 9.
- Yasavallabha* 218, 219.
- Yatthālatiyo* son of Mahānaga, 97, 130; a viharo, 130.
- Yojana* *passim*: a measure of distance, equal to four "*gāmutas*" and each *gāmuta* called *gom* in Singhalese, is equal to four *hetakmas*, and an *hetakma* is considered to be equal to one English mile, which would make a *yojana* to be 16 miles. The following, however, is the table of Long Measure in Pāli literature, which though sufficiently minute, does not define distance with precision.
- | | |
|-------------------|---------------------------------------|
| 7 lice equal to | 1 grain of paddy, (rice in the husk.) |
| 7 grains of paddy | 1 <i>angula</i> , (inch.) |
| 12 <i>angula</i> | 1 <i>vidatthi</i> , (span.) |
| 3 <i>vidatthi</i> | 1 <i>ratana</i> , (cubit.) |
| 7 <i>ratana</i> | 1 <i>yatthi</i> , (pole.) |
| 20 <i>yatthi</i> | 1 <i>asabhan</i> . |
| 80 <i>asabhan</i> | 1 <i>gāmuta</i> . |
| 4 <i>gāmuta</i> | 1 <i>yojana</i> . |
- Yona* an ancient division of India, of which the northern Madura was the capital. 71, 73, 74, 171.

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THE MAHAWANSO

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The Mahawanso.

Namo Tassā Bhagvato, Arahato, Samāsi, Sambuddhassa !

*Na manissimā Samāuddhā, suvuddhā, suddhammagga; MAHAWANSO paṇakkhami, ananumādhikarīṇa
Parāpiṇi katōpiṇi, ativāṭṭharitō bhavā, atiyakwāchi sabbhittō, andha-punaruttako ;
Wajjitā tiki dōṭṭhi, makkhaggahānadhāraṇā, paṇḍanamāgākūraṇā, sabbhācā upāgātaṇ,
Paṇḍajānakkī thidhi, tuthā somāgākārakkī, jamaṇṇatā paṇḍaṇḍa, mānāgācā, sabbhācā tē.
Dipāṇḍarāṭṭhī sambuddhā paṇḍitā nō, Jīva purā, lōkaṇ dukkhā paṇḍitā, bōḍḍhā paṇḍitā aḍḍ. [manā,
Tatō sambhāṇā sambuddhā Kondanāyā, Mangalamānā, Sumanā, Hāṇḍambuddhā, Sōḍḍitācā mānā
Anāṇḍasāmbuddhā, Paduman, Nāṇḍā jīva, Padumuttarāmbuddhā, Samācācā tatāgātā.*

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse; abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha DIPANKARO, formed the resolution to attain buddhahood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddha, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddha RIVATO, and the eminent sage SOMHITO, the supreme Buddha ANOMODASSI, PADUMO, NARADO the vanquisher, the supreme Buddha PADUMUTTARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the supreme ATTILADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher PHUSSO, WIRASSI, the supreme Buddha SIKHI, the supreme Buddha WESSABHUVIRU, the supreme Buddha KAKUSANDHO, in like manner KONAGAMO, and KASSARO of felici-

*Sujātam-Pigajassincha, Attakaddassincha nāyakaṃ, Dharmadassincha, Siddhatthaṃ, Pissāṇa, Phussaṇṇaṃ tatha.
 Vipassīṇa Sikkhambuddhaṃ, sambuddhaṃ Pessambhūmibhūṇa, Kakkambhūṇaṃ sambuddhaṃ, Kasaṇṇaṃ
 Kasiyapāṇa sugataṃ chaṃṇa sambuddhaṃ chaṇṇaṃ, araddhetvā Mahāvīra, tīhi bodhaya nāyakaṃ. [wāṇa.
 Pāreṇa pāreṇa sabbā, patvā sambodhimuttamaṃ, uttamaṃ GOTAMA BUDDHO vuttā dukkhā paṇṇāyā.
 Magadhīna Uruvelāyāṃ bodhimūlā, Mahānāmi, mikkhapunnamiyā, so patto sambodhimuttamaṃ.
 Sattā hīnā tāhā vutta, so vimuttisukkhā parāṃ vindantaṃ madhurattaṃ dāsaṇṇaṃ, vasaṃ vasaṃ.
 Tathā Bāraṇasī gantvā, dhammachakrapavattayā; tathā vasaṃ vasaṇṇa, vasaṃ vasaṃ aṇḍa.
 Te, dhammā dāsaṇṇaṃ, vasaṇṇaṃ bhikkhāṇā, vasaṇṇaṃ tathā tathā vasaṇṇaṃ Bhaddāyāyā.
 Sabbaṃ Jātillā Nāthā vasaṇṇaṃ Kasiyapāṇa, hīnāṃ Uruvelāyāṃ vasaṇṇaṃ paṇṇāyā.
 Uruvelāyāṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ, vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ.
 Uttarakurū bhikkhāṇā dāsaṇṇaṃ vasaṇṇaṃ, vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ.
 Bodhiṇā vasaṇṇaṃ vasaṇṇaṃ, vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ vasaṇṇaṃ.*

ious advent,—unto all these twenty four supreme Buddhas likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhahood was foretold.

The supreme GOTAMA BUDDHA (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhahood; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo tree, at Uruvelāya, in the kingdom of Magadha, on the day of the full moon of the month of vasaṇṇa, this great divine sage achieved the supreme all-perfect buddhahood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bāraṇasī, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "vasso" he procured for sixty (converts) the sanctification of "arahat." Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kasiyapāṇa and the thousand Jātillians, took up his abode at Uruvelāya, during the "hemanto," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kasiyapāṇa of Uruvelāya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakurū, and having partaken thereof at the lake of Anotattika, (before mid-day) on that very afternoon, being the ninth month of his buddhahood, at the full moon of the constellation jessa, unattended, visited Lankā, for the purpose of sanctifying Lankā.

It was known (by inspiration) by the vanquisher, that in Lankā filled by yakkhos, and therefore the settlement of the yakkhos,—that in the said Lankā would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

*Mahādarōpi sō nāgō taṭṭhā rājā mahādhikā, samuddi sāgabbhāvanī, daraddha ita yojanā,
Kamāṭṭhāhā tassa Kanawaddhumānāhi pabbatā nāgarājassa dīnāsi : tassa Chulōdarō vutṭh
Tassa mātāmahāmātā manipallāpāmanuttamā dātawā, kēḷakutā nāgi, mālulīna tatṭhāhi.
Akāsi bhaginīgama cangāso pachupattihitō : pabbatīgāpi nāgā tē akāsi mahādhikā.
Samiddhisumanō nāma devo Jētavanī thitā, rājāyatanaśāḍāya attasā bhūmanā sūhānā,
Bhuddhāmatīgāya chhattākārā Jāṇapī dhūreyantā upāgacchāhi thāman tā pabbā wuttakā.
Devāhi sō Nāgadīpi, manussāmanārā bhavā akāsi rājāyatana thitāṭṭhāni vā uddasa
Pachākkubbhūdhā bhūjanti dīnā, chittā pāṭṭiyā, pattaśāḍhanākkhāni tassa pādāni. Twa sō,
Nībbatī tasmā rakkhānā Jētīgāni manā ramā, dārakāṭṭhakapāsamā, pachā bhāhi akāsi sō.
Dewātidewā āmanā tassa muddhimapāsiya, idā thānamā, tatthānā tassa rakkhāni līhānāpi.
Sangāmanāpihi ākāsī nirāso tattha Nāgā, tamarā tamarā, tamarā nāgānā bhāmanā alā.*

At that time, this Mahōdarō aforesaid was a nāga king in a nāga kingdom, half a thousand (five hundred) yojanas in extent, bounded by the ocean; and he was gifted with supernatural powers. His younger sister (Kidābbikā) had been given in marriage to a nāga king of the Kanawaddhumāno mountain. Chulōdarō was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nāga queen there—after died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nāgas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jēto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nāgadipo. On the spot where the rajayatana tree then stood, he had seen Pachē Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jēto. Subse-quently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nāgadipo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nāgas. Attending to the prayer of the dismayed nāgas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

*Amuruto bhayazā te, ālāna vāgīratāya. Tā diwā Sugata suttā : pāde vuddhā Sathana.
Tena dhammamadāsi amuggikarāna Jina. Uthāpi ti patitāta pullanah Muninā adā.
Sattā bhūmā gata, tatta niddhāna ānā, tātā ālānāpanāhi nāgarājāhi tappā.
Te jātāhi, thālatthāha bhujangāsi kōtiyā, verānāha siltā patitthāperi nāgā.
Mahōdara nāgā mātā. Manikkhikā Kalyāniyā rāja yuddhā kātā tātā gata,
Bhuddhāgamañi pāthamā antā, ālānāmadāna, thitā ānānāsi : tātā yāhi Tathāgata,
" Mahāti anukampā wā kātā. Nāha, taya ānā : taya nāgānā sabbā mayā dhammānāmañi :
" Anukampā mayāpi itāwā kātā, anāhāya, pānānānā nātā, wādhānā māmāgāmi."
Adānāyāha Bhagawā, tathādhānādhāgamañ, patitthāperi tātāwā rājāyatanachitāyā.
Tānāpi rājāyatanā, pānānānā anāhānā, appā nāgarājānā lōkādā nānānā :
" Pānānāchitāyā mayā, ānānā, nānānā : tātā dhammānā wā, tātā, ānānā tātāyāha."
Tātānānā, Sugatā, ānānā ānānānā kātā. Jātānānā anānānā lōkānānānā.
Nāgādipānānā.*

Patā wā, tātānā, ānānā, ānānā Manikkhikā ānānānānā Sathānānā, anānānānā ānānānā.

earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kōtis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahōdara, Manikkhikā, the nāga king of Kalyāni, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas : " Oh ! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." " All compassionating deity ! let thy protecting mercy be individually extended towards myself : in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the mājāyātana tree to be planted. The lord of the universe bestowed the aforesaid inestimable mājāyātana tree, and the gem-throne, on the nāga kings, to be worshipped by them. " Oh ! nāga kings, worship this my sanctified tree ; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeta.

The visit to Nāgadipo concluded.

In the third year from that period, the said nāga king, Manikkhikā, repairing to the supreme Buddho, supplicated his attendance (at Kalyāni) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jeta, with five hundred of his disciples. On the second day, being the full moon

*Nôthitô affhami wassê, wassê Jitawant, Jino, Nâthô, pamehahî bhikkhûnân mihî parivattitô ;
Duliyâ dîwâsê, bhattakâlî arâchitî, Jino, ramat wessâhamâsambhî purâpâdâgâs Manissarô ;
Tattâwâ, pîrapitwâs mûghallâ, pattawâsiya, agâ Kalyânîsântan Maniakkhikantawâsâ.
Kalyânichitigattithânî kuti ratanamanâpî mahârâhamhî pulluntê sahawughênâpûlê.
Dihhîhî jhâjjabhâjjîhî sagatô sagaman Jîwâ nâgarâjâ dammarâjâs santappitê maddhâsô,
Tathâ dhamman dîwittwâ Sattthâ, lîcânukampakô, agganattwâ Sumanakûti pâdâs dâvîhî nâgukô ;
Tammâ pabbatâpâdâmbhî sahawughâ yathâsukhân dîwâsîdârahâ katwâsâ ; Dighawâpî upâgamt.
Tattâ châtigathânamhî samugghhî nîsîdîya, maddhîhî appayî Nâthô thandâgarawâpattipô,
Tatô wuttâgâ thânamhâ, thâwuttântan kôwîlô. Mahawighâwanâcânamthânamdâgâ Mahâmant.
Mahâbhôdhî jhâtattthânt nîsîdîtan sâsîwâkî, samâdhîhî appayî Nâthô ; mahâkûpîmîtô tathâ ;
Thûpîramamhî thûpawâ jhâtattthântê tathîmâhî ; samâdhîtâthamuttthâyâ Sîlâchîtîyâpâsâgâ
Sahâgâtî dîwâgâtî gâtâ munnâsîdîya ; tatô Jitawannam Bhuddhâ bhuddâvâhâttthûgâ agâ.*

of the delightful month of wesakho, on its being announced to him that it was the hour of refection, the vanquisher, lord of muns, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyani, to the residence of Maniakkhikô. On the spot where the Kalyani dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed naga king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakûti (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawâpi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samâdhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas) departed for the station where the Mēghawana establishment was subsequently formed (at Amiradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samâdhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparamo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddha omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lanka, knowing by divine inspiration the inestimable blessings vouchsafed to Lanka, and foreseeing even at that time the future prosperity of the devos, nâgas, and others in Lanka, the all-bountiful luminary visited this most favoured

*Evamā Lokakalyāṇātho hitvaṇṇavatima ayatā pakkhamaṇā, taṃsā kāḷaṇhī Lakkā varabhojāṇagaggaḍḍi nammā-
thaṃka paṇḍitaḍḍa lakkhattamattā atīvapaṇḍitāyo lokādīpa sūḍipao : dīpa tīnayaṃsā nīsaṇḍakumata
itthamādīpaṇa lakkhī.*

Kalyāṇigamaṇā.

Saṇḍappasāḍaṇḍevagattāya kaṭi mahawanso "Tathāgatamhi gataṇaṇaṇaṇa," paṭṭhamā parichchāḍa.

DUTTO PARICHCHĒDO.

*Mahāsammatāvājāni manajjhi Mahāmuni, kappasāḍḍipāhi vājāni Mahāsammatā nāmakā :
Rājōcha, Wararājōcha, tathā, Kalyāṇikā dūvī, Upasathōcha, Mandhatā, Charakōpacharādūvī
Chētiyo, Muchalōchāṇa, Mahāmuchalāṇaṇaṇa, Muchalīṇa, Sāgarōchāṇa, Sāgarādēvaṇaṇaṇa,
Bharatō, Bhāgīrasōchāṇa, Ruchīcha, Suruchīcha, Patāpōcha, Mahapatāpō, Panāḍōcha, thutthā dūvī,
Sudassanōchā Nēricha, tathā evaṇḍ dūvī, pakkhāṇḍhātī vājāni tavaṇḍ puttapaṇṇhāḍā
Asankhīdyakā, itṭhā, atthavāṇḍi bhāṇḍipā, Kusāwattā, Rājagahā, Mithilāṇchāpi dūvāṇḍi.
Tatō, satanaka vājāṇḍi, chappāṇḍāṇḍi, itṭhā, chātīrāṇḍiṇḍāṇḍi, chātīrāṇḍiṇḍāṇḍi ; tatōparī
Dvāṇḍiṇḍi, atṭhāṇḍiṇḍi, dūvāṇḍiṇḍi ; tatōparī, atṭhāṇḍiṇḍi, dūvāṇḍiṇḍi, paṇḍa dūvā, chātīrāṇḍiṇḍi,
Nāmā, itṭhā, dūvāṇḍiṇḍi, paṇḍaṇḍiṇḍi : tatōparī, dūvāṇḍiṇḍi, paṇḍiṇḍi ;*

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāṇi concluded.

The first chapter of the Mahawanso, entitled, "the visits of the successor of former Buddhas," composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rajo, Wararajo, in like manner two Kalyāṇos, (Kalyāṇo and Warakalyāṇo.) Upasatho, two Mandhatōs, Charako, and Upacharāko, Chetiyo, also Muchalo, Mahamuchalo, Muchalindo, also Sāgaro, and Sāgaradēvo, Bharatō, Bhāgīraso, Ruchi, Suruchi, Patāpō, Mahapatāpō ; and in like manner two Panāḍos, Sudassano and Nēru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusāwattī, Rājagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen ; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Mahādēvo, the first

*Chaturāṣṭi sahasāni Mahāśīlādīkānicha; chaturāṣṭi sahasāni Kālārājāvalīdāyā,
Sahasayūsa Okkākaputtānāni: ti imā, wiruṇ wiruṇa purā, rājāni kāṇatā anasāyā
Okkākamukho jēthaputtā Okkākavāḍa bhūpati: Nipurā, Chandimā, Chandamukho, Sirisanchhayo,
Wessantarawāḍa, Jāli, Sihawāḍa, Sihawāḍa ichāhe ti tuma puttapputtā.
Dwā aṣṭi sahasāni sahasarāni rājāni puttapputtā rājāni; Jayaseno ladaṇṭhā.
Eti Kapilawattimāni Sakyaṇḍāni wissutā: Sihawāḍa mahārāja Jayaseno uttari.
Jayaseno dīṭhā sahasāni Yasodharā Diwadāho. Diwadāho ukko nāma bhūpati.
Anjanābhāṭṭha, Kacchāṇa dwā tassa suta dwā, mahābhāṭṭha Kacchāṇa rājāni Sihawāḍa sa.
Aṇi Anjanābhāṭṭha mahāsa sa Yasodharā; Anjanāsa dwā dīṭhā, Māyābhāṭṭha, Pajāpati.
Puttā dwā, Dandapani Suppabuddhānāni uttari, pañchāputtā, dwā dīṭhā, aṇi Sihawāḍa.
Suddhodāno, Dhotodāno, Sukkōdāno, Mithodāno; Amitā, Pamitā, aṇi pañcha, imā dwā.
Suppabuddhāna mahāsa mahāsa Amitā aṇi, tassa Suddhākakachāṇa. Dewadatta, dwā suta.
Māyā, Pajāpatichāṇa, Suddhodānamahāsa Suddhodānamahārājāni puttā Māyāya sa Jexo,
Mahāsammatānāmaṇi anābhāṭṭha Mahāsa, aṇi pañchāputtā, aṇi bhāṭṭha.
Siddhatthāna samāsa Bodhisattāna sa aṇi mahāsa Bhaddakachāṇa: puttā imāni Rāhulā.*

of eighty four thousand; Kālārājānako, the first of eighty four thousand kings; and the sixteen sons and lineal descendants terminating with Okkāko; these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukho, the eldest son of Okkāko, became sovereign: Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jāli, Sihawāḍa, and Sihassaro, in like manner: these were his (Okkākamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaseno. These were celebrated in the capital of Kapilawattin, as Sakya kings.

The great king Sihawāḍa was the son of Jayaseno. The daughter of Jayaseno was named Yasodārā. In the city of Dewadāho there was a Sakya ruler named Dewadāho. Unto him two children, Anjano, then Kacchāṇa, were born. This Kacchāṇa became the queen of king Sihawāḍa.

To the Sakya Anjano the aforesaid Yasodārā became queen. To Anjano, two daughters were born—Māyā and Pajāpati; and two sons of the Sakya race—Dandapani and Suppabuddho.

To Sihawāḍa five sons and two daughters were born—Suddhodāno, Dhotodāno, Sukkōdāno, (Ghattitodāno) and Amitodāno; Amitā and Pamitā;—(these five, these two. To the Sakya Suppabuddho, Amitā became queen. Subhaddakachāṇa and Dewadatta were her two offspring.

Māyā and Pajāpati both equally became the consorts of Suddhodāno. OUR VANQUISHER was the son of the Maharaja Suddhodāno and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahāsammata race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatttho, the aforesaid Subhaddakachāṇa became queen. Rāhulo was his son.

Bimbisāroha Siddhatthakāyādisārahā saḥagakā; abhināṇā pitarūchāpi mahāyā tva ti abhū.
Bodhisattvo Bimbisārasa pañcamasiddhikā abhū. Bhātiyānā wayasā bodhisattvopi alikkhāsi.
Padahitvāna chabbalāma, Boddha pabodhāmaṇṇa; pañchatimsā wayasā Bimbisārasapāgāmi.
Bimbisāro pamarasa vassathā pitā d wayasā abhiṇṇā mahāpāṇā patta rājāsa tassatā.
Patta salāmaṇi marā, Sattā dhammānucīyā. Daddāyāsi māsāsi rājāsi karisi sō pama.
Rājā amā pamarasa pabbā Jīnamāgama; sabbāssa amātarā; dhammāsi Tathāgati.
Bimbisārasahāyāsi tassā ghāṭiyāsi, rājāsi dhammāsa vassatā, mahānāttadāyāsi.
Ajātasattu vassā oṭṭhamā Maṇi alikkhā; paccāhā sō kāreya rājāsi māsāsi chātuvassāti

*Tathāgato mahāgamaṇṇatā gati, anichchātuvassā vassā upāgati; itidāya bhayajananā anichchātāsa
 amākkhāsi, sabhāsi, dukkapadagāti*

Sojjanappasādasamantagāthāya kati mahāwanso "Mahāsammattawanso" natige paricchedo.

The princes Bimbisāro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattvo was five years the senior of Bimbisāro. In the twenty ninth year of his age, the bodhisattvo departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained SUPREMACY, he repaired in the thirty fifth year of his age to Bimbisāro.

The eminently wise Bimbisāro had been installed himself in the fifteenth year of his age, by his father (Bhātiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhas still lived.

The weak and perfidious son of Bimbisāro, Ajātasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajātasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhas, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahāwanso, entitled, "the Mahāsammatta genealogy," composed equally for the delight and affliction of righteous men.

TATIYO PARICHODDESO.

*Pancha netto, Jio, pancha chattallim sandamā, thatwā sabbāni kicchhāni, katwā lokassa sabbathā,
 Kuindreyā yamulakālamāntarē, wissāka punnamayā, wā dipō lokassa nibbato.
 Saṅgyāpathematikkantā bhikkhū, tattha, samgatā, khattiyā, brāhmaṇā, weṇṇā, eundā, dewa, tathāgacchā,
 Satta sutāsamāsehi tiṇi pāmekkhabhikkhāwā, thērā Mahākassapōcchā sanghatthērō tadā uhu
 Saccasāreṇīnākhātū kicchhāni kāriyā icchhāntu, sō mahāthērō, dhammā Sattuchavattitā,
 Lokandhā dānabhi suttāparivāṇṇā, subbhāzitarā uddaddassā Būdhassa wachānā tarā;
 Saccā cāmarānānācchā samatthi thapanatthātā, uddhamma thapanatthāyā Munind anuggahān katan,
 Kāṭṭhā suttāsamāntagītā, samāwāṇṇānāmagītā nāwagāṇṇānādhārē, sabbāṇā, samupāgātī,
 Bhikkhū pancha uttiyāna Mahābhāṇḍawā wari sammānā. ikkinnāntu Anandattikēnārānā.
 Pasa Ananda thērōpi bhikkhūhi ubbhāyācchā, sammānā kātūa sangitā: sā wassakkāhl, tan wīnā.
 Sādhakāraṇattāṇā cattāṇā dhatupājanā, icchānādhānānā zēpētā, sabbakāraṇāmpakā;*

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddha); and fulfilled in the utmost perfection, every object of his mission to this world: in the city of Kusināra, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesākho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the thero Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions; of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the thero Anando, there was one deficient of that number. Subsequently the thero Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month, — in celebrating the funeral obsequies seven days, and in the festival of relics seven days, — and knowing

- *Wassam wassamā Rājagaha, karissam dhammamevajanā; nappahi tatha watthāharamhi, sotwasan nikk-*
Sāṭṭarāsi, tatha, tatha, aṭṭhanti mahājanā Jambudīpamhi, te thesā wickarāhūdanā chārūnā. [ekhojan
Andhā wāṭṭapakkāmbhī, wāṭṭapakkāmbhī, tathāhi upāyama Rājagahan wappunācāhatupachchayan.
Tatthiṇa wassapagāsi, te Mahāwappadāyo thera, thera wappāsi, waddaddhamatākkāma.
Wassanā paṭhamā mūlā sabbhāṇāyāsi karissā, paṭṭhānāharaṇā; wāṭṭānāyāsi wāṭṭānā.
Wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi [tehi, w
- Kattānāyāsi wāṭṭānāyāsi, "wāṭṭānāyāsi" dāsi te "Rājā wāṭṭānāyāsi" pucchānāsi; wāṭṭānāyāsi
Sigghā. Wāṭṭānāyāsi wāṭṭānāyāsi, wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi
Sabbathā wāṭṭānāyāsi, tā wāṭṭānāyāsi tatha, wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi
Nāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi
Tānāsi wāṭṭānāyāsi wāṭṭānāyāsi, wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi
Rājā wāṭṭānāyāsi wāṭṭānāyāsi "wāṭṭānāyāsi" dāsi, tatha wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi
"Sut, wāṭṭānāyāsi, wāṭṭānāyāsi; wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi wāṭṭānāyāsi"

what was proper to be done, thus resolved: "Keeping 'wassā' in the city of Rājagaha, let us there hold the convocation on religion: it cannot be permitted to other (priests) to be present."

These disciples making their pilgrimage over Jambudīpa as mendicants, administering consolation in their affliction (at the demise of Baddhā) to the vast population spread over the various portions thereof; in the month of "asala," during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rājagaha, a city perfect in every sacerdotal requisite.

These theros, with Kassapa for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid, to hold their "wassā," caused, by an application to king Ajāsatta, repairs to be made to all the sacred buildings, during the first month of "wassā." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied, "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Wāṭṭhāra mountain, at the entrance of the Sattapāni cave, he speedily caused to be built a splendid hall, like unto that of the devas.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent thrones of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the theros: "Our task is performed." Those theros then addressed Anando, the delight (of an audience) "Anando, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there

*Iccheyon choditō théro, katudna wiriyā samā, iriyāpathatō mallaṇ arahattamapāpūṇi,
Wandaṇaṇ dutiyi mūḍi, dutiyi dhuṇi pana, eucchirē wassāpā tamā théro sannipāṭiṇa ti.
Thapetwānandathieruṇa anupakkhamikamāsanā, āsanāu nisīḍiṇa arahānto, yathā ruṇā.
Théro rakattapattā sō pāṭiṇa, tīhi madgamā "hukā Ananda thirōti?" seucchamānto kīḍiḍi,
Nimāṇṇiṇaṇ pathamāṇa, gāntā jōḍipathānāmi, nīḍi théro Anandō attanō thapitāvaṇ.
Upāṭiṇaṇ winayā, sāsāhammā aṇṇāḍi Anandathieramakarū zabbā théro dhuraḍḍhara,
Mahāthéro rakattānaṇ winayā pucchēhitaṇ sayā, samānāpāḍi thirōchi-wissāṇiṇaṇ namāvaṇ.
Thirōvaṇ nīḍiṇaṇ winayā tūnapucchēhī sō; dhammānaṇ nīḍiṇaṇ wināṇiṇaṇ tamā sō.
Winayāṇaṇ maggaṇa wināṇiṇaṇaṇ, tī zabbā vijjhāyamaṇaṇ winayā aṇṇakōḍi.
Aṇṇa, bahāvaḍḍiṇaṇ, kōḍḍakkaṇa māḍiṇa, samānāpāḍiṇa attānaṇ théro dhammāpucchēhī sō.
Tathā samānaṇ attānaṇ dhammānaṇaṇaṇ aṇṇa, wināṇiṇaṇ tamānandathéro dhammānaṇaṇaṇ.
Widdhamānaṇ tēna wināṇiṇaṇaṇaṇ, tī zabbā vijjhāyamaṇaṇaṇ dhammā dhammatthakōḍi.*

is inadmissible: exert thyself without intermission, and attain the requisite qualification." The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, "Where is the théro Anando?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upāḷi (the elucidation of the) "winaya;" and to the théro Anando, the whole of the other branches of "dhamma." The high priest (Mahākassapo) reserved to himself (the part) of interrogating on "winaya," and the ascetic théro Upāḷi that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahākassapo) imposing on himself (that task), interrogated on "dhamma" him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself (that task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that sage (Anando), accomplished in the "wédcho," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

"Nakappanta maditha" iti thero samaraya. Patiddhayaṃ samānaṃ Vasathirama tikarā
 Vachitā anudātā, abhātāna purāṇaṇa; uttānaṃ dhammawādittānaṃ anāpādetānaṃ adgari.
 Anudātawachāntā, tam ukkhipitānāgā, parikkhipiṇaṃ uttānaṃ gharānaṃ thirama, bhikkhava.
 Thero nggamaṃ nābhā, gantāna Kōsambiyā; tato Pathēyaṃ anantāṃ dānaṃ bhikkhūnaṃ anantānaṃ lahā.
 Pāṇi dātā: ayaṃ gantānaṃ gāgāpābātā; āna Sambhūtatthiramaṃ anā anānaṃ Sānāwādāna.
 Pathēyaṃ dātā thero, anantānāṃ pāṇi, mahābhāṇaṃ anā anānaṃ Abhāgānaṃ ānā.
 Bhikkhūnaṃ anantānāṃ anantā, tato tato, anā anantā anantā; anantā, anantā, anantā.
 Sānāwādānāṃ anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.
 Thero anantā anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.
 Pāṇi dātā anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.
 Tatha Sambhūtatthiramaṃ Vasathirama anantā, anantā anantā anantā, anantā anantā anantā.
 Anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.
 Pāṇi dātā anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.
 Sānāwādānaṃ anantā, anantā anantā anantā, anantā anantā anantā, anantā anantā anantā.

versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisāli), devoting himself at the Mahawana wihare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upōsatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanāna." The thero forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the thero Yaso (for this interference) the sentence of "patisāraṇiyan." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the thero the penalty of "ukkhipētaṇa," and took up their station surrounding his dwelling. The thero (however) raising himself aloft, proceeded through the air to the city of Kōsambiyā: from thence speedily dispatching messengers to the priests resident in Pathēya and Awanti, and himself repairing to the Abhāgaṇa mountain (mountain beyond the Ganges), reported all these particulars to the thero Samhāto of Sāna.

Sixty priests of Pathēya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Abhāgaṇa. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the thero Rēwato of Sorēya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said thero having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisāli. On account of the importance of that mission,

"*Uddelidatt kasa kamman; dhammicaryyā khanda-papa; pahāhē tesa khawitwa, tesa kura uwarupaggaha.*"
 "Even all withallegiance heretics!" exclaiming, Pāthāyīya Wisāli gāthā ubbhami bhupati.
Gāthā Mahāwansa bhikkhūgāthā sō anāpāṭṭa; ekaṃ ubbhamā sātthāna, dhamma-pāṭṭhāna-rohiya.
Khawapāṭṭa dhammā sō bhikkhū sabbā uwaripati, uttara dhamma-pāṭṭhāna mātā: "tassa yathā rucha."
 "Sampaggaṭṭhā ubbhamā harāhāṭṭhā." Mātā dhamma-pāṭṭhāna tesa āraṭṭhā āgamaṭṭhāna parā.
Nichchitā tōl uwaripati sabbā uwaripati tādā: āgamaṭṭhā tathā bhawā sātthāna-pāṭṭhāna.
Tā sō Rāwatāṭṭhāna sātthāna, sātthāna-pāṭṭhāna, ubbhamā tādā uwaripati sātthāna uwaripati.
Pāthāna-pāṭṭhāna sātthāna, sātthāna-pāṭṭhāna-pāṭṭhāna, ubbhamā sātthāna uwaripati.
Sabbakāṭṭhāna, Sāthāna, Khawapāṭṭhāna-pāṭṭhāna. Wāṭṭhāna-pāṭṭhāna, third Pāthāna tādā.
Rāwatā, Sāwatāṭṭhāna, Yaso Kāwatāṭṭhāna, Sāwatāṭṭhāna, sātthāna tādā, Pāthāna-pāṭṭhāna.
Sāwatā tādā uwaripati sātthāna-pāṭṭhāna, sātthāna-pāṭṭhāna, āgamaṭṭhāna Wāṭṭhāna-pāṭṭhāna.

heresy at any place but that at which it had originated. Consequently the theros, and all these priests repaired to Wisāli. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lohokumbhīyā hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisāli. Having reached the Mahāwansa village, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphāpura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The thero Rewato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbahikāya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbahikāya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pāthina and four of Pāthēya. These were the Pāthina priests,—Sabbakāmi, Sātho, Kujjasōbhito, and Wasabdhagamiho. These were the four Pāthēya priests,—Rewato, Sombuto of Sāna, Yaso the son of Kāṇḍako, and Samizao. For the purpose

*Teva wāthūna ātthā kamato Rēwato mahāthēro thēro Sabbakāmi pucchhī pucchhāna lomita.
Sabbakāmi mahāthēro thāna puttānaṃ wiggahāri; "wāthānaṃ tānaṃ wāthānaṃ anupanteti suttatā."
Niharitwadhāraṇaṃ taṃ tē tatthā gāthākatvāna; tatthēva anāghanaṃ jhāmbī pucchānaṃ wissajjānaṃ kare.
Niggahānapapabbhikkhānaṃ dāva wāthānaṃ pīna ātānaṃ jānānaṃ harānaṃ mahāthēra ākāma te.
Sabbakāmi puthuwaṃ anāghatthēro tadā aha, a) wisaṇaṃ wāsanāsiṃhe tadāsiṃ upasampadā.
Sabbakāmiṇa, Sāloṇa, Rēwato, Kuṇḍasāhita, Yasoṇaṃbharāna, Sambhūta Sāyāsiṃhā,
Chāna thēro Anurādhaṃ itā wāthānaṃ harānaṃ, Wāsanāsiṃhānaṃ itā wāthānaṃ harānaṃ,
Thēra Anurādhaṃ itā wāthānaṃ harānaṃ. Atthāthēraṃ paṇḍitā tē dāthapabbhā Tathāgataṃ.
Bhikkhū wāsanāsiṃhānaṃ itā wāthānaṃ harānaṃ. Sabbakāmi Rēwato thēro bhikkhūnaṃ paṇḍitā tadā.
Tadā s) Rēwato thēro wāsanāsiṃhānaṃ itā wāthānaṃ harānaṃ. Atthāthēraṃ paṇḍitā tē dāthapabbhā Tathāgataṃ.
Pabbhānaṃ dāthapabbhānaṃ itā wāthānaṃ harānaṃ. Atthāthēraṃ paṇḍitā tē dāthapabbhā Tathāgataṃ.
Tē mahā Wāsanāsiṃhānaṃ itā wāthānaṃ harānaṃ. Atthāthēraṃ paṇḍitā tē dāthapabbhā Tathāgataṃ.*

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wālukarāma wihāre, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Rēwato, the chief of the interrogating party, questioned the thēro Sabbakāmi in due order, on these indulgences, one by one. The principal thēro Sabbakāmi, who had been thus interrogated by him (Rēwato), declared: "By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wālukarāma wihāre), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahāwana wihāre (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakāmi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakāmi, Sāloṇa, Rēwato, Kuṇḍasāhita, Yaso the son of Kākondako, and Sambhūta, a native of Sāna,—these six thēros were the disciples of the thēro Anando. Wasabhagā-miko and Sumano,—these two thēros were the disciples of the thēro Anurādha. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhas.

The priests who had assembled were twelve hundred thousand: of all these priests, the thēro Rēwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Rēwato thēro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion.) All these thēros having Rēwato for their chief, protected by king Kālāsōko, held the convocation on religion at the Wālukarāma wihāre. According

*Pubbhā katā tathā tva dhamma pucchehiwa, bhūtañ iddya tiṭṭhapārañ etā uccāhi atthāhi.
 Ewa dutiyasangitā katā, tēpi uccāyāñ thēsa dhammāyāñ puttā pottākkāsiya nibbāsiñ.
 Iti paramamātināñ puttāpattābhakānañ sikkhānābhakānañ lākañthāsañānañ sumariya; maraḍā tañ
 uccāhatāraḍāsañ parigāyāyasañ, appamattā bhāsiyāhi.*

Sijjanappasādanācārigājanamattāya katā Mahawanso "dutyasangitāna" chatuttho paricchehito.

PANCHAMO PARICCHHEDO.

*Vā Mahākassapādāhi mahāthērihi dūtā katā saddhammasangitā, thēriyāti parucchehati.
 Iti sūta thērowādā uccāyasañ cati aha: ayañ chariyācādanā tatā etāñ ajāsiya.
 Tēpi sangitākarāhi thērihi dūtāyāhi, tē uccāyāñ pāpābhikkhū rabbi dāsaḥarika.
 Ahañāsaḥariyācādanā Mahānāgāhika uccāyāñ: tatā Gōkulika jātā Ekabbyōhārika picha.
 Gōkulika, Paramattācādanā: Bahulika picha Chetiya uccādanā: tē uccāyāñ bhikkhū. Sabbatthācādanā dhamma-
 gāthā bhikkhū jātā, khalā imā dūtā.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these thēros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "āhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal thēros, having Mahākassapa for their chief, is called the "Thēriya Sangiti."

During the first century after the death of Buddha, there was but that one schism among the thēros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of these sinful priests, in number ten thousand, who had been degraded by the thēros who had held the second convocation, originated the schism among the preceptors called the Mahāsāṅghika heresy.

Thereafter arose the Gōkulika and Ekabbyōhārika schisms.

*Jāta Sabbatthavāṇīhi Kassapiyā tatā pana: jātā Sankantikā bhikkhu Suttavādaṃ tatā pana.
 Theravādina saṅgho heṭṭi theḍḍasavāṇīyicha: pubbē vuttā chāravāḍīcha itī atihāravāḍīhū.
 Sattarasiya dāṇḍi jātā vassa pati itī: appāchariyavāḍīta tatā vassajāyirū.
 Hāmasatā. Rājagiriya, tattha Siddhattikāpiya: Pubbavāṇīyadhipucchā. tattha Aparavāḍī.
 Wadariya. Chhā i tthi Jambudīpamhi bhīṇakā: Dhammaruchiya, Sāgaliya, Lūkkadīpamhi bhīṇakā.
 Achariyakulāhīlā.*

*Kālāsokaṃ puttāsu aṅgāsu dāsu bhikkhū: dvāvimāsa itī vassāni rājāṃ samannāṇāyirū.
 Navavāḍītaṃ tatā āvā, kassāpāsu varādhīpī tēpi dvāvimāsa vassāni rājāṃ samannāṇāyirū.
 Moriyānaṃ ṭāṭṭiyānaṃ manojātaṃ sīridharaṃ "Chandaguttā" pāṇṇattaṃ Chāṇakā brahmanā tatā
 Navamaṇḍaṃ Dhammasūdanā taṃ ghāṭetvā, chāṇakādāraṃ, sakāle Jambudīpamhi rājā samavāḍīruchi vā.
 So chātuttāmasānaṃ rājā rājamaṇāyirū. Tavaṃ puttā Bindusāro atthavāṇīti lāyirū.
 Bindusāro vuttā āvā vattā āvā vattā vattā: Asokaṃ āvā tīrāṇa paṇṇatīsamāhīdāhikā.
 He vattāhi bhīṇakā vā vattā vā vattā vattā: sakāle Jambudīpamhi ikāraṇāmaṇḍapāṇi.*

From the Gokulika schismatics the Paṇṇatti, as well as the Bāhulika and Chetiya heresies proceeded. These priests, again, gave rise to the schisms of the Sabbattha and the Dhammaguttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Sabbattha schismatics, the Kassapa schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve these schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hāmasatā, Rājagiriya, as also Siddhattikā, in like manner (that of) the eastern Seliya, the western Seliya priesthood, and the Wadariya. These six secessions (from the true faith) took place in Jambudīpa; the Dhammaruchiya and Sāgaliya secessions in Lankā.

The schismatic secessions of the preceptors concluded.

Kālāsoka had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chānakā, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nanda, having put him to death, he installed in the sovereignty over the whole of Jambudīpa, a descendant of the dynasty of Moriyān sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutta. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asoka by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

*Rājābhīṣitto asōko tundraṇ Tissoyambayāṇi kaniṭṭhaṇi sūḍarigaṇ uparajjibhūtiyāyi.
Dhammasōkabbhūṭhō nīṭṭhīṭṭh.*

*Pitā suttāhi saṁsāraṇi brāhmaṇaṇi brāhmapakkhīṇi bhāṣīti ; sōpi tēyāna tīṇi vassāni bhajāyi.
Dīdānapasamaṇi tīṇāni Asōkō parivāsaṇi vīcheyyadānaṇa dānaṇaṇa sūṇchehi saṁsāriṭṭiya.
Andapayitvā mahānandāṇ pāṇḍulabhīṇi vīṇāṇi vīmāṇasitvā ; nīrajjāyukkhajjāpetvā vīṇajjāyi.
Kālī vādīyannayutvā sātāṇ vachchhāya tāṇ yotīṇ Nīgrōdhasāmanānaṇi sō dīdāni chittampasādayi
Bhīṇasāraṇa puttānaṇi sabbānaṇi jettābhāṭṭaṇi Sumanāsa tundraṇa puttā sōhi tundraṇō.
Asōkō pitaraṇ dīdānaṇi vāṇasāṇijāyānāṇi sō hitvā, gato Puppaphuraṇ. Bhīṇasārī gūḍaṇkē,
Kāṇḍaṇa parāṇi sādāyuttāṇi, matā pitaraṇi bhīṇasāṇi, ghāṭetvā jettānaṇi rājāṇi appahāṇi parā vādī.
Sumanāsa tundraṇa dīdāni tāṇi sādāni gāṇā gāṇāni nīkkaṇṇitvāna pāṇḍinaṇi dīdānaṇi bāhi.
Chandālagāṇasamaggaṇaṇi tattha Nīgrōdhasāmanāṇi tēṇi sādāni vāṇasāṇi, sādāni vāṇasāṇi
Tadāhīṇasāṇi sādāni puttāṇi vīṇajjāpetvā, sātāṇi sādāni " Nīgrōdho " dīdāni sādāni dīdānaṇi gāṇāni gāṇāni.*

deposited honey. In like manner, in his arsenal, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asōko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dhammasōko concluded.

The father (of Asōko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmins. He himself in like manner bestowed them for three years.

Asōko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately ; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstairs pavilion, observing the sāmanēro Nīgrōdho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Sūmano, the eldest of all the sons of Bhīṇasāro.

Asōko on hearing that Bhīṇasāro was on his death bed, left the kingdom of Ujjenia, which had been bestowed on him by his father, and proceeded to Puppaphura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Sūmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Sūmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed ; and repaired to a village of chandālas (outcasts.) There, the dēvētā Nīgrōdho addressed her by name ; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dēvētā, giving birth on that very day to her son, bestowed on the child the name " Nīgrōdho." The chief of the chandālas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

*Ratanattaya Nigrodhagghadanaññi sānta paccakkāra satahamaññe sō addapeti, dīnā dīnā.
 Dhamma buddhahīnāna thāpapaṇa sekkakā anākaṃ vikkāra anākaṃ abaruaṃ siddā.
 Dhamma dhammadānaṃ paccabuyi chaturā vāri dhammadharaṇaṃ bhikkhūnaṃ upaṇeṃ siddā sara.
 Anōtatto akāṇṇaṃ mahānaṃ chaturā siddā, tī pītakaṇaṃ thēruṇaṃ saṃbhūtaṃ dīnā dīnā.
 Ekaṃ Anādhimittāya dīnāyā addapayī; sayāpāna ducetāna paribhūjī mahipattī.
 Saṃghā bhikkhūnaṃ mahānaṃ dātāṃ kappā dīnā dīnā, abhavitthi sahaṃdānaṃ siddā adgalatādhayaṇa.
 Athēva dīnaṃ vāri chaturāmbhuddhadānaṃ kappāyakaṃ Mahākkandagardhaṃ mahādhikāna.
 Somaṃdāna; tamāṇṇaṃ sannaṃ bhaddhānaṃ pēyāṇṇaṃ, tamāṇṇaṃ, setachchattānaṃ kettāṇṇa.
 Pellaṇṇaṃ nīdāṇa; nāṇṇapuppāṇi pūjāya; sōlasitthi sahaṃtī parimātriya, abhavi.
 "Saddhammacakkawattīnaṃ sabbāṃ gūṇaṃ mahānaṃ upaṇaṃ aṇṇaṇṇaṃ dāsiṃ māma hō" iti.
 Dhammānaṃ laṅkānaṃ pēṇa, aṇṇaṃ hyeṇānaṃ jalaṇa, byāṇṇapabbhāparikkhitaṃ, kettāṇṇaṃ sōbhitaṃ.
 Nīṇṇaṃ adga vāri sō buddhānaṃ mānaṇaṃ. Tā dīnāṃ pādānaṃ vīṇṇaṇṇaṃ pūjā.
 "Etina nimmitānaṃ rūpaṇaṃ idānaṃ, kīṇaṃ nakkā Tathāgataṃ rūpaṇaṃ," dī pīṇṇaṇṇaṇṇa.*

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anōtatto, he bestowed daily four to the priesthood generally; one to the sixty accomplished maintainers of the "tripitika;" one to the queen Sandhimittā. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nāgalatā."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahākālo, nāga king, whose age extended to a kappo, had seen the four Buddhas (of this kappo); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawattī of the doctrine, the maha-irā." The nāga king caused to appear a most enchanting image of Buddha, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asōko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddha being visible during that period).

Dwadasa wassikoyiwa wēdapāragato charaṇ, varisaṇ Wālikārāmi seasantāṇ kalamangahaṇ.
Upāliṭharam passitvā nisiditvā tadanṭiki, widdāṇa gaṇṭhīṭṭhānāni pucchehi sō tādā vyākari.
"Sabbadhammānāpatitō ikadhammōhi, mānava, sabbadhammā cāraṇti ikadhammōhi kōvassō," ?
icchāha nāmaṇ sandhāya thērō. Mānavaheṭṭu sō naugāsi. Pucchehi "kōvassō" ? "Buddhamasiddhi" bhāsita.
"Dibhi" dha, sō dha, "dāna sō wēsadharinō," Guruh apucchhi mantatthaṇ, mātaraṇ pitarāṇ tatthā.
Mānavaṇnan vatthiṇatthi thērassa santiki pabbajjite dāna kālāna upasampajjā mānava.
Khīṇānāmanāhaṇ sō Dāsakutthirajettakaṇ Upāli thērō māchhi sakalaṇ piṭakattayaṇ.
Gaṇaṇā witiwāntā tī sārāya puthujjāṇā piṭakāṇṇagahitāni sōhi thērassa santiki.
Kāsiṇ Sōnako nāma antthawāhaṇṭō ahu, gīrihājāṇā manijjāya gataṇ maddā pituhi sō.
Agā Wāliwannaṇ pancha dānawassō kumārako mānavaṇ pañchayanaṇ dāva jarudriya tādā gata.
Saganaṇ Dāsakaṇ thērāṇ tattha dīpaṇ paṇḍiya, pabbajjāṇā yāchi; sō dha "tawēpucchehi guraṇ" iti.
Bhuttattayamabhuṇṭitvā Sōnako sō kumārako, maddā pituhi laddhē pabbajjāṇṇaṇṇamāgato.

dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vehédo," and while he was making his pilgrimage attended by his own pupils, he met with the théro Upāli, who had held the first convocation, sojourning at the temple Wālukāramo (in Wisāli.) Taking up his residence near him, he examined him on the abstruse passages of the "vehédo." He (Upāli) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro; and in due course was raised to the upasampada order.

The théro Upāli propounded the whole "piṭakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dāsako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "piṭaka," were innumerable.

In the land of Kāsi, there was a caravan chief's son, by name Sōnako, who came to the mountain-girt city (Rājagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wāliwanna wihare. Becoming acquainted there with the théro

Saddhā tēhi kumārāhi Dāsakattāra-santiki, pabbajja upasampajja siggacchi pitakattayañ.
 Khināsamhānassa thēra-samagāssa sō abbō pitakadhāriyā jetthako Sōnako yati.
 Ahōsi Siggawō adma puri Pāṭalindamkē paṇṇasa machchabānaya uṭṭhāssa imāssu sō.
 Pāṭalissa wasantissa chhalāuddha uttāntura amachchaputtā dāya Chāḍḍawajjiss mahāyasañ.
 Parivānañ dasadhiki satthi pariwaritō, gāthēssa Kukkutārāmañ Sōnakattira mādassañ;
 Samāpatti samāpannañ nissānañ ananuttarīyañ manditā nālapantañ tañ hatvā sanghamupavechchi tañ.
 "Samāpatti samāpanna nālapantī?" āhu ti. "kathānāwuttāhamantīti uttā" āhāsu bhikkhāro.
 "Pakkāsanāya Satthussa, sanghapaḷḷānāyācha, paṭṭakūlaparichechchidd, dyukkāya wāṇācha.
 "Wuttahantīti," wāṇāssa; tēsañ dāyāpanissayā pāhisu sanghacāyana; wuttāya sātāra uga.
 Kumāro puechchi "hiñ, bhantī, nālapittāti?" āhu sō, "bhunji mahābhujjī tabbanti," āhu; bhajjītha uñ "t'api.
 Aha "amāhāsu jātī sakka bhajjīssu" iti: mātā pitu ananāyā sō kumārātha Siggawō.
 Chāḍḍawajjīcha tē pañcha satthi purīṭāpīcha pabbajjītopasampajjā Sōnattāra-santiki.

Dasako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sōnako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the thēro Dāsako, he acquired a knowledge of "pitakattaya."

This Sōnako became the superior of a fraternity of a thousand thēros, who had overcome the dominion of sin, and acquired a perfect knowledge of the "pitakattaya."

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhō), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtās. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutārāma wihāre, they saw there the thēro Sōnako, seated absorbed in the "samāpatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samāpatti meditation, do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sōnako) rising, departed from hence. The young chief addressing Sōnako, asked: "Lord, why art thou silent?" "Because," replied he, "I am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the thēro Sōnako, and being admitted into the priesthood

*Upajjhāyanti ki yāva tē dase piṭakattayaṃ uggahitvāsa kālīṇa cchāyābhāṇaṃ pāpāgāraṇaṃ.
 Natvā Tissā paṭisaṅkhaṃ; tatā pabbhūti Siggavā thēro sēvattawassāni taṃ gharāṃ upasaṅkami.
 "Gaṇehhāti" wāchanamattampi sattaṃvassāni nōlabhi; alattā aṭṭhami vassā "gaṇehhāti" wāchanāṃ "tāva."
 Taṃ nikkhamantaṃ pūṇiṇāsi diwā Moggalibrahmaṇo "kinhiḍḍhaṃ gharā nēti?" pucchāhi; "amhā" sōrawi
 Gharāṃ gantvāna pucchāhiteḍḍi dutiyā diwāsi, tatā muddāḍḍena niggaṇṇhi thēraṃ gharaṃupagataḥ.
 Thērasa wāchanāṃ vātaḥ, sō pūṇiṇāmanō dīḷḷo attanō pākattāssa nīcchāṃ bhikkhāṃ paccattayā.
 Kammāssa paṭisaṅkhaṃ uḍḍipi gharāṃdāsa; bhōjapēti dīḷḷo nīcchāṃ nīḷḷāpiya taṃ gharā.
 Riccā kamāsa, gaṇehhāṇi kālī, sōḷasavassikō, ahu, Tissāhamārō; sō tiwāḷā dāḷhi pāragō.
 Thēro kaḍḍamuttāhāṇāṃ sēvattāvaṇṇi taṃ gharā dāṇāni nadāṇiṭṭi thapetvā mānāḍḍānaṃ.
 Brahmaḷōkā āgatatā sūchikāṃso ahōi sō, tasmā sō tassa pullāṇāṃ wāsalāḍḍi lagiyati.
 Aggāṇāṃ apāṇāṇō thitā thēro sūṇiḍḍāṇō tassa taṃ dāṇāṇaṃ tassa paṇḍapēti gharā jaṇō.
 Dīwā tatha nīḷḷāṇāṃ taṃ āgammāchariyāṇtikā. kujaḷitvā mānāḍḍi wāchanā pharudāya utiragā.*

became upasāmpada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This thēro Siggavō, perceiving (by inspiration) the conception of Tissā; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the thēro's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tissā attained his twentieth year, and succeeded in traversing the ocean of the trivēḍo (of the brahmas.)

The thēro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma lōka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the thēro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The thēro replied, "Young brahman, what knowledge dost thou possess?" The youth

Théro, "mānava, iā mānava jādajiti?" tamabōruwi: tambea puechhān théroam puechhūrochāi mānava. Jānānti pañānā ti théro théroam apuechhāi sū guppihānāni wāḍḍa tassa théroka wiyākari.

Gahatthōyāwa théro sū widaṇāragatō āhu, nabbyūhāreyya hiā tassa pabbhinna pañānambhūḍḍo.

"Yama chittān upajjati, anārajjhanti: tassa chittān nārajjhasanti, nupparjjananti: yamasāpāna chittān, nārajjhanti, nupparjjananti, anārajjhanti, ti."

Tān chittā yamukā puechhāi, puechhāi, théro wāḍḍāḍḍo, audhakāḍḍāmiya āhu, tassa sū tamawōcha sū.

"Bhikkhu kāmānāpattiḥ?" "buddhamantāḥ" abbōruwi: "dāhiti mullā?" "no wāḍḍāhāriṇo dammitā" itī.

Māda pitūhi nuppiḍḍo mantatthāya sapabbaji, kamawāḥānawāda théro pabbajetvā yathā rahan.

Bhānava anuyāyanta, achirina mahānati wāḍḍapatti phulaṇ patti théro puecāna tān tathā.

pesi Chandawajjā theraṇṭikamuggahā.

Upasampadāyitva tān kālā sū Siggawo yati winayan uggaḥāpēti puna siddhāyāmpiehu.

Tatō sū Tissa duhāro drāhāntā wipassanā, chhalabhingō āhu, kālā thirabhāwāncha pāpuni.

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehédos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehédos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotāpatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggawo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

Tā iddhia uparjā abhivandhāya paridāya "officia pabbajjānanti" buddhimānāni buddhina.
 Upasāmalāna vājjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Mahāta parivāṇa vājjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Saddhāna tādāya chāla saba sabbāna vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Bhaddhāna vājjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Tādā saba vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Uparjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Tādā saba vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Mahāta parivāṇa vājjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Saddhāna tādāya chāla saba sabbāna vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Bhaddhāna vājjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Tādā saba vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Uparjāna pabbajjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.
 Tādā saba vājjāni yāni abhāva. Nivāṇa sarakkanta. tādāya mahipati.

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the thero Mahādhammarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrāhma was the son-in-law of the king, being the husband of Saṅghamittā the sovereign's daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asōka's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadā; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid viharas, completed them in three years. By the merit of the thero Indagutto, and of that of the undertaker of the work, the vihare called Asōkaramo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid viharas to be constructed. From eighty four thousand cities (of which Pupphaputa) was the centre, dispatches were brought on the same day, announcing that the viharas were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day

[illegible]

from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yojana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Dévaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety-lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammasōka, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asôko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammāsôko. (By the power of a miracle) he saw all the vihāras situated in every direction throughout the ocean-bound Jambudīpa, resplendent with these offerings. Having thus beheld these vihāras, exceedingly overjoyed, he

Atumattāho it' dīvēsā piyagā pucchēhi sāvādiga : " *kaṇṇa, bhūta, paribhohagā mahāmagasāsaṇṇi ?* " *Thero Moggallānaṇṇo it' evaṇa pucchāsi vigāhara :* " *dharapadāpi Sugataṇṇi natthiēhāpi teḍḍhaṇṇa.* " *Tāṇ ratanā macchānaṇṇi bhigghatthē rājā, apucchēhi taṇ* " *buddhacāryaṇṇaḍḍhānti kēti kēti maddiē it' ?* " *Thēro rājaputtāna Mahindaṇṇapaṇṇiyā, tāthēva rājadhītīgā Saṅghamittīgā pucchēhi :* *Sāmaṇvāthiāṇṇatthiānti taṇ bētaṇṇaṇṇatthīgā, pucchēhi kēdānta cāyāṇṇa it' adānaṇṇaṇṇadhara :* " *Tāṇṇiēpi mahācāyā dīyāsi sāmāsaṇṇa pucchāyāḍḍhāntiēhā macchānti ānaṇṇatthīgā,* " *"Yēta puttā dīhāraṇṇaṇṇi pabbajjāpi sāvādiga : it' adānaṇṇa dīyānti kēti, it' dīyānti api."* *It'ha sāmāsaḍḍhānti sāmāsaḍḍhānti mahāpālī Mahindaṇṇa Saṅghamittānaṇṇi it'ha taṇṇa apucchēhānti :* " *Pabbajjānti kēti kēti, pabbajjānti mahānti mātā ?* " *pitaraṇṇi macchānti mātā pitaraṇṇi it' adānti :* " *Atthēva pabbajjānti, mātā taṇṇa, dīyā, kēhānti : ānaṇṇaṇṇi tāthē taṇṇaṇṇa pabbajjīgā ānaṇṇatthi.* " *Upasāyānti pabbajjānti it'ha pabbajjānti, it' cāyāpi Aggibrahmaṇṇa, pabbajjānti kēti cāyānti.* *Upasāyānti Mahindaṇṇa dīhāntiēpi kēti, tāṇṇi adāntiēpi pabbajjāntiēva cāyānti.* *Piyāputtā Mahindaṇṇa bādāntiēpi pabbajjānti, pabbajjānti sāmāsaṇṇa Saṅghamittānaṇṇi dīhānti.* *Tāṇ mātā mātā it' Mahindaṇṇa rājānaṇṇa, Saṅghamittā rājānti ānti ānti mātā.*

inquired of the priesthood: " Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest? " The thero, the son of Moggali, answered the sovereign's inquiry: " Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: " Can a person circumstanced as I am, become a relation of the religion of Buddha? " The thero perceiving the perfection in piety of Mahinda the son, and of Sanghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: " Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a ' benefactor,' but a ' relation ' of the faith."

Thereupon, the sovereign desirous of becoming the " relation of the faith," thus inquired of Mahinda and Sanghamittā, who were present: " My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained? " Hearing this appeal of their father, they thus addressed their parent: " Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahinda, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahinda, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittā. At that period this Mahinda, the delight of the monarch, was twenty, and the royal daughter Sanghamittā was eighteen years old. His ordination and (elevation to) the *upasampadā* took place

Tadabhuva aha tassā pubbajjā upasampadā; pubbajjā uḷḷhaḷāmaucha tassācha tadakā aha.
Upajjhāyo kumārassa aha Moggallā mahāyā; pubbajjā Mahādāmaḷhāro; Majjhantiko paṇa
Kammawāchanā akā; tassā upasampadāmaṇḍali, arahattaṃ Mahinda so puttā sapaticambhidaṃ.
Saṅghamittāyupajjhāyā Dhammapātālī wissuta, dāhāyā Ayupālī, kālī sālā andāwā.
Uḷḷā upasampadā Lakkaddipapajātānā āhātāhi wassā pubbajjāna Dhammasōkussa rāgiṇā.
Mahā Mahinda wassāhi tili dīpappasādaḷhā, pitakattayaṃ ganhi upajjhāyassa wāntikā.
Sā bhikkhuni chandaḷikā Mahinda bhikkhusūriyo Samuddiharasandāsaṃ tē andā vohāyā tādā.
Parā Pātaliputtāma wānā wānāraṇā churaṇā, kantikinnariyā wādhāṇā sanwāsā kappāyā hira.
Tina sanwāsamināyā sō puttā janayā dāntā; Tisso jettāhā, kanīṭṭhā Sumittāndāma nāma.
Mahāwarana thāraṇā kālī, pubbajjāwāntikā, arahattaṃ pāpūḷḷā, chhalabhinna gūṇā uḷḷā.
Pādā Nitāntāndā puttā jettā wāntāna aha puttā Kanīṭṭhā "bhikkhū paṇṭā ghaṇā."
Raggā nīwādaṇā, rāgiṇā glāṇapāchchayāpīcha mappi, atthānaḥa charamā pāchchābhūttānā patikkhipi.

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The thero named Moggallā, was the preceptor "upajjhāyo" of the prince. The thero Mahādāma initiated him into the first order of priesthood. The thero Majjhantiko performed the "kammawāchanā." In that very hall of upasampada ordination, this Mahinda, who had attained the requisites for the priesthood, acquired the sanctification of "arahat." The priestess Dhammapatī became the upajjhāyā, and the priestess Ayupālī the instructress of Sanghamittā. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasōko, the benefactor of Lankā. The great Mahinda, the illuminator of this land, in three years learnt from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittā) and Mahinda shone forth the light of the religion of Buddha.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kantikinnariyā (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the thero Maha Warana, and having acquired the six perfections of religious knowledge, attained the sanctification of "arahat." Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, to be used as medicine;" but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring."

"*Piṇḍāyāchi charatā sappiṇṇaṃ laṇḥaṃ tvaṃ tamāharaṃ*" *icchāha* Tisathero to Sumittoṃ theroṃuttamaṃ.
Piṇḍāya charatā tvaṃ nāladāhaṃ pasatā ghaṭaṃ, sappiṇṇamhamaṇḍapī viyādhijātā auddhiyā.
Tenthamviyādhiṇā thero patti āyikkhayaṇṭikāṃ devalitāṇṇipamādena nibbātunā vānasaṃ aḥā.
Alācamhi udditvā tēṇā dhātumasaṃ vā, yathāruckhā, adhiṇṇāya sariraṃ parinibbātā.
Jātaṃ viriṇaṃ nikkhamma, nimmantaṃ cchārīkaṃ dhāhi theraṃ saḍḍaṇā kāyaṃ affhāṇitū nā dahi.
Satvā nibbutimāsaṃ Tisatheraṃ, bhūpattāgamaṇi cakāraṃsaṃ janāgāḥ parivārītā.
Matthi dandhā jhītā vājā tānattāṇṇānācārhayaṃ karetvā dhātumakkāraṃ tava viyādhiṃ apucchhi taṃ.
Taṃ sutvā jettamaṇṇipāṇaṃ purāṇācāriyaṃ kārīyaṃ uddhācchitaṃ pokkharayāṃ bhūṇṇānācā pūriya.
"Pāpāṇi bhikkhumaṅghassa bhūṇṇāṇi dīva dīva; mahota bhikkhumaṅghassa bhūṇṇāṇi dallabhāṇi" iti.
Sumittathero nibbāyī chaṭṭamaṇḍava chaṭṭakamē; pasādi vānattiva tēṇḍipicha mahājanā.
Kuntiputtā dūvā thira tē lōkhitakārīṇā nibbāyīna. Aṭṭakāva raggā vassavāhi attama.
Tatipabbhūti saṅghassa lūḥhotivamaḥā aḥā; pachchhi parivāṇḍakā jandā yamā lūḥhāṇā pavāṭṭayā.
Pahāṇalūḥhanakkārā tūthiyā lūḥhakārāyā; sayāṃ kāṇḍyaṃ āḍāya vassāva vabāḥhikkhūhi.

Thus the exalted thero Tisso instructed the thero Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the thero was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the thero flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this thero Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The thero Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two theros descended from the kuntikinnariyā, attained "nibbuti" in the eighth year of the reign of Asoko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

Yathā sakuncha te wādan budhānaddhāsi dīpāyānā ; yathā sakuncha kīriyānā akariānā yathā rakkhānā.
Tato Moggalliputto so thīro sāraguṇedāyā āsambhūdamuppannā dīwā tam atikkhalā ;
Tassopasamānā kālā dighadassā awelkkhīyā ; datvā Mahādathāssa mahabbhikkhūggaṇān sūhān,
Uddhagangāya ikkha Ahogangamhi pubbatā wāhāsi suttawassāni wāṭṭamānubrahayān.
Tittihīdānā bahuttācha, dubbhuttācha, bhikkhūnā tīsaṃ kāmānā awelkkhīnā dhammānā patissallhānā.
Teṇeva Jambudīpamhi sabhāradānā bhikkhūnā satta vassāni sūhānā uposathapāṇḍayān.
Tā suttānā mahārājā Dhammasōko mahāyaso ikkā amarechaṇa pīṇā Asōkarāmanuttamān.
"Gantvābhikkaraṇā ikkā upasamā uposathān, kārīhi bhikkhūnāgghānā muddānāni sūvā itī."
Gantvāna saṇnipāṭṭevā bhikkhūnāgghānā sadummatī "uposathān kārīthāsi" - sūvāsi rājamanān.
"Upasathān tūthiyēhi sūhārona mayā" itī ; awācha bhikkhūnāggho tū āwachānā mullamānān.
Sō nachehō kulipāyānā thērānā putipāyānā achāhānāni wānā itān "kārīmi naṃ uposathān."
Te ājabbhātā Tissathērō tān dīwā kīriyānā, sūhānā gantvāna tassa dānāni ācānānāni nīṇāni sō.

whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddha. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the théro, son of Moggall, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence) would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahoganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schemes of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudipo, the priests were incapable of observing the rites of "uposatho" and "pawāranā" for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammasōko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asōkarāma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "uposatho" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: "Perform ye the ceremony of uposatho." The priesthood thus replied to the emblicile minister: "We will not perform the ceremony of 'uposatho' with the heretics." The minister exclaiming, "I will have the 'uposatho' performed," with his own sword decapitated several of the thēros in the order in which they sat. The théro Tissō, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that théro, repairing (to the palace) reported the whole of the

*Therā diwā amachchē sē, gantwā sāgga wāhēdāyī sabbañ paṇattā. Tān utwā, jātadāho mahipati,
Sighā gantwā, bhikkhūsaṅghā pucchāhi ubbīggamānāṃ "evaṃ butina sammāsa kassa pāpaṃ viyā?" iti.
Tāna apāpāditā kicchi "pāpaṃ tūyihanta;" kicchi "abhinnaṇṇattā;" dhammā "natthi tūyihantī" puṇṇā.
Tān utwā mahārāja "ammāthē attāhi bhikkhūnaṃ, vimuttā me vinodetwa, kātū sāraṇapaggahān?"
"Attāhi Moggallī puttā sē Tisatthēro, rathissu?" icchādhā sāgga rājānā rāja tūthāyā sādaro.
Wissā bhikkhū sahaṃsa adutthā purīwārītē thēro, surasāhantā amachchē chaturā tathā,
Tadākiyāna pīyāsi attānā māchanāna sē thērā dāṭṭum; tathā tathā wuttā; aḍḍamā.
Tān utwā, pūna, uṭṭhatthā, thērā, machchēsa pīyāsi, wissā sahaṃsa purī; puḍḍurāyā aḍḍamā.
Rāja pucchāhi "kathā thērō āgachchēsa naḥ?" iti: bhikkhū āgacchā thērāsa tassaḍḍamā kārāyā.
"Hohi, dhantā," upatthānādhē kātū sāraṇapaggahān "iti wuttā," mahārāja, thērō thitī sē iti.
Pūnāpi thērō machchēsa rājā sōḷasa sōḷasē wissā sahaṃsa purī tathā icchādhā pīyāsi.
"Thērō mahallakuttāpi nārohiyāsi pānānā; thērā sāgga nāwāya ātthāthēsa" abbruwā.
Gantwā tē tān tathā wōḍḍā; sē tān utwā uṭṭhā; nāwāya thērā dāṭṭum rājā; pāchchuggamā tathā.*

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine;" another portion announced, "Both of you;" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the thērō Tisso, the son of Moggallī, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the thērō might be brought on his invitation, he dispatched four thēros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the thērō) did not accept the invitation.

Hearing this result to the mission, he dispatched eight thēros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the thērō does not come?" The priests informed him what could procure the attendance of that thērō, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the thērō will come."

Again another time, the king adopting that very message, sent sixteen thēros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The thērō on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the thērō in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the thērō in a vessel. The king (on his approach) went out to meet him.

*Pituchchuddhitarā taṁ sō dāya dhajantipati, gantodum Wanganagaraṁ saṁvatsarā taya kāppaya,
 Sibo sīghaṁ guhaṁ gantwa, tē adiswā tayō janē, addhito puttāsōkīna, nachakkhedi, nachāpini.
 Dāruki tē gantvāntō agd pachchantaṁgāmaṁki ubbhāyati sō sōcha yaṁ yaṁ gāmanāpāti so.
 Pachchantaṁgāmaṁki gantwā vāṇo taṁ paṭhaidayyaṁ: "siho pilīti tē ratthū taṁ, dīva; paṭṭiddhaya."
 Abbhaṁ uttūhakaṁ tasmā hatthikkhāṇḍakagataṁ, puri "adāta sihaḍāyiti" saṁvatsarā vopachārayi.
 Tathāwa dāni saṁvatsarā tīnēkāpi marisārō. Dvītiyā marisā maritā mātā sihaḍḍhujānhi taṁ.
 Aggahā latiyi wadē āpucchābhitvāna mātaraṁ: dāpāriti saṁvatsarā taṁ ghātītū pitarāṁ vahaṁ.
 Rāṇo kumārāṁ dāvatā; taṁ rājā itamāhrari: "gahitā yaṁ sihaṁ dāmi ratthāṁ tadāwa tē."
 Sō taṁ gantwā guhāduwārā, sihaṁ diwāwa dāruka. Itāṁ puttāsiṁhīna vijjhītū taṁ saraṁ khīpa.
 Sarā malitāmadhahamūlita chāttāsa tassā, kumārāpādamūlita nimatto pati bhūmīyaṁ.
 Tathāsiṁha latiyā; tatō kappi wiggāhīpō, tatō khittō sarō tassa kāyaṁ nibbhiṇṇa nikkhami.
 Sakāraṁ sihaṁ sihaḍāyapraṇā agd; matassa Wanganāgarāṁ rattāḍḍhāsi tādā ahu.
 Rāṇo aputtakattāccha, patitthasāsa kumārā, uttuchwa vāṇo puttattā, sajjāntvāna mātaraṁ.*

with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihaḍḍhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihaḍḍhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of

*Anurakkhā sannipattitā, akkhā, ekaminā Sīhabāhu kumārassa "rājadhīti" abravun.
 Sā rajjāṃ sannipatticchitvā : dāteṃ māṭṭapāṇaṃ taṃ : Sīhasivalimāddiya jātābhūmā gāḥ srayā,
 Nāmagarāṃ tattha utpīsi sūh Sīhapuraṃti taṃ, arāṇa yojana satē gāṃvichāpi nūvāyī.
 Lajjavattīti purī tasmā : Sīhabāhu narādhipō rajjāṃ karisi, katvāna mahesrā Sīhasivaliṃ,
 Mahisā sāmākkhattak'gāṃvikkha dūce suvā puttā janayī, kālī, sū : Wijayo nāma jettakūḥ,
 Sumitto nāma dutiyō : sūhā dūvattitāṃ puttakā : kālina Wijayaṃ rājā uparajjibhisichayī.
 Wijayo amānācchāro si : taṃ parivāpicha sāhanāni sūkkāni dūvāhāni kariṇu tē.
 Kujjāḥ mahājanā vāṇāṃ tūmatthāni patiweḷayī rājā tē mahāpētūvāna, puttāṃ Svandī sādhuḥāṇā.
 Sābhāṃ tathāsa dātiyāṃ uttā, tatiyāṃpana, kujjāḥ mahājanā sūh : "puttāṃ ghāṭitī tē" iti.
 Rājātha Wijayaṃ tathāsa parivāraṇaṃ tassa taṃ satta satāni parisi, karēva sādhamunāḍukī.
 Nāmagā pakkhipāpetvā, vīvājjāpisi sūgarī, tathā tēvaṇa, bhariyāyō, tathēvaṇa kumārakī,
 Wijayā, sūvā, Tē vīvājjā purivāṭṭikāṇḍrakā, vīvā, vīvā, dīpakaṃvāṃ sūkkāṇaṃ vāṇāṃvā.
 Nāggāḍipōti pāṇitthā kumārakāṇḍrakā bhariyāḍipōti Mahindāḍipakā iti.
 Sappārakkajuttāṇāṃvā Wijayo pāna sūkkāni : parivā sūhāṇetthāḥito nāvāṃ pūvāṇā.*

the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sīhabāhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sīhasivali, he himself departed for the land of his nativity. There he founded a city which was called Sīhapura. In a wilderness a hundred yojanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lāla, making Sīhasivali his queen consort, the monarch Sīhabāhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the hair of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Nāggāḍipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Sappāraka (in Jambudipo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

*Lankāya Wijayasandhako kumārō otiggo tithinamati Tambapanni dīpi, sālanaṃ yama-
kāyandamuntaramiṃ nibbātaṃ sayita diṃ Tathāgataṃ.*

Sajjanappariṭṭhānāwagattakā Rati mahāwāsire "Wijayāgamanannāma" chaṭṭhō parichakkhī.

SATTAMO PARICHCHHEDO.

*Sukhālakāhitaṃ katvā, patvā santāṃ bhazāṃ, parāṃ, parinibbānāmaṇḍamāṇi nīpamā, lokaṇḍiyakā,
Dīvatā sennipattamā mahantaṇṇi, Mahāmuni, Sakkaṃ tatra samipattāṃ anōcha madanaṃ waraṃ.
"Wijayō Loharissayā Sihabāhu narindajō ikō Lankāmanūppattō, satta machekantānugā,
Patthiṭṭhivati, dāwinda, Lankāya manatāsanaṃ; tasmā saparindesaṃ taṃ rakkhā Lankānaṃ, siddhakaṃ."
Tathāgataṃ dīwinda machā sutvā wisdrādo, dīwasiṃppalawannāsa Lankādrakkaṃ samappayī,
Sakkānaṃ wattaṃattō sō Lankāmagamaṃ, sajjukaṃ paribhājakaṃ tīsa rakkaṃ dīwasiṃppavī,
Wijayappamukhā sabhā taṃ upsecha apucchhimaṃ; "ayam, bho, kōva dīpō?" "Lankādīpō;" dha sōti
Patvā kumārāgāṃ tī jalinadhiniṇḍhiya.*

prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanka, on the day that the successor (of former Buddhas) reclined in the arbor of the two delightful sal trees, to attain "nibbāna."

The sixth chapter in the Mahāwanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbāna; seated on the throne on which nibbāna is achieved, in the midst of a great assembly of devatās, the great divine sage addressed this celebrated injunction to Sakko, who stood near him:—One Wijayo, the son of Sihabāhu, king of the land of Lala, together with seven hundred officers of state, has landed on Lanka. Lord of devas! my religion will be established in Lanka. On that account thoroughly protect, together with his retinue, him and Lanka."

The devoted king of devas having heard these injunctions of the successor (of former Buddhas), assigned the protection of Lanka to the devo Uppulwannō (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribājako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lanka." Having thus spoke, he blessed them

Sattanha tīsaṃ katthiṃso logetuṃ, nabhusāgamā, Dassini sōnirūpīna purichārīka yakkhīni,
 Ekā taṃ vāraṇasīlōpi rājaputtīna, unwaḍā "gūṇamāhi vejjamānambā bhāwanti sunakkhā" iti.
 Tassācchā idmini tattha, Kūwēni udma yakkhīni, nīlādi rukkhamaḷamhi, haṇṭanti, tāpasīniya.
 Dīpaṇasā sō pakkharaniṃ nīlannaṃ taṃcha tāpasī, tatthā uhaṭṭeṃ, pīvītuva, āhāyacka mudḍayā,
 Wārincho pakkharīhiwa; sū uḷḷāyī tamabrawi: "bhakkhāsaṃ mama; tīḷḷādi:" affhābuddhācchā sō narō.
 Pāṭṭhānāttatijjina bhakkhāsaṃ sō narakkhāpī yācchiyaṇḍōpi taṃ suttānā nāddā yakkhīniyaṃ narō.
 Taṃ gaṇetvā sarasāyāyā vudakkhā yakkhīni khipi: ewaṃ ekka sō tatthā khipi satta sātānīpi,
 Anāyantiṃsā uḷḷādi Wāyaya bhāyamaṇḍitā, uḷḷāyapanchāyūhiṃ gantva, dīpaṇā pakkharaniṃ uḷḷā.
 Appaṃ mullināyaputā, paṇi taṃchiwa tāpasī "indāya khalu bhācchā mī gaṇitannādi" chintīya:
 "Kiṃ na paṇṇi bhācchā mī, bhāṭi, taṃ?" "Iti āha: taṃ" kiṃ rājaputta bhācchāhi? pīma uhaḷḷādi" āha id.
 "Yakkhīni tāvānādi mama jātīti?" nichchhīto: sīghāṃ sunāmaṃ sātetvā, dhammaharudhāyapūgato,
 Yācchiṃsā dāyā gūḍāya nārācchamāyāna, sō, uḷḷāyapanchāyūhiṃ kīṭṭu, gaṇetvā dakkhīnēvato,
 Ukkhipitvā ariṃ āha: "bhācchā mī dīhi, idādi? taṃ nārīnīti:" bhāyattā sō jīvitāṃ yācchi yakkhīni;
 "Jīvitāṃ dīhi mī, nani, rājāsaṃ dāyādi tē; ahaṃ karissāmitthi: nichchānaka, appaṃ kiṃcchi yathācchāhiṃsā."

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Kālī) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kūwēni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "nārācana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

[illegible]

service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Marīnga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, "I will render this Lankā habitable for men. In the city Sīriwattha, in this island, there is a yakkho sovereign (Kālasēno), and in the yakkha city (Lankāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondānāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Sīriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again; Lord! this very day extirpate the

*Sutañchāgumanañ tassā kumārō rājaputtiyā namakkā ikatō wotthunā yakkhiyā rājadhitarāñ.
 Mañtwā Kuwēniyāwōcha "rājilhi bhīrūjātiyā: tīna tīnañ gacchhā gēhā mē, puttī katvā mawantiki."
 "Dhāyami yakkhi; yakkhā tē hatā mē tanakārayā, ubbatōlāni upphōhañ, kahañ adyāmitihrawi?"
 "Yattha nichchhāsi tīmañgattā yakkhihi, wijitē mama, ubhazabalikammīna pōcāyīnāni tañ nhañ."
 Wārentiwa yantīcañ idā rōdantāddāya dārakī, gātā yattrāmanūsanāñ nagarāñ tīmanūsañ.
 Dārakī yakkhanagarā nīdāpāya bahir; antōmizantū yakkho tañ dīwā wasdhawōpayā.
 "Ponāpinōpanikkāso mē sayantīlha māgatānattho" tūhātī yakkhē yakkho sēhaviṭṭapūsa.
 Kuḍḍhō pānippahārīna cōyulantayī yakkhīnīñ; tassātū wātālō yakkhō nikkhammā nagarābhā,
 Dīwā tē dārakī, pucchhī "tūhātī kassa utā?" itī.
 "Kuwēniyāti" utuwāha "mātā tē mārītānīdha tūhēpi dīwā mārīyūñ, palāyatha lahañ" itī.
 Agnā Samanubhūjāntī palāyītwā tatō lahañ, seduñ kappētī jettihō sō wudihō tēya kanīṭṭhiyā.
 Pottadhītāhī waddhītā rājānāyā tē wasūñ, tatthīwa Malayē tō pūlīnīdānāhī sandhāwō.
 Paṇḍurājanu dātā tē paṇḍakārañ samuppayūñ Wijayassa kumārāna rājadhītādhīdhamatā.*

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwēni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand ball offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankapura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumāro) happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuwēni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Samanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayā district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwō presented to prince Wijayo the princess and other presents:

*Katthā sakkārammānāṃ dūtānaṃ Wijayo pama; adā yathārahaṇaṃ tassa ā amachchānaṃ, janānaṃ.
 Vathā siddhānaṃ Wijayaṃ sabbā māchā āmagatā rājānaṃ samabbhāsānaṃ, karissānaṃ mahāchānaṃ.
 Tatā vā Wijayo rājā Pandurājaya dhātaraṃ mahatā pariharinaṃ mahābhikkhūchāyā.
 Thāna tādā amachchānaṃ addā, caravāna ānāmaṇaṃ sikkhāvuttānaṃ sataśāsaṃsāyārahānaṃ.
 Hitānaṃ pubbaṃ chārītānaṃ wāmaṇaṃ samānaṃ dhammānaṃ Lāṇhānakhilaṃ anuśāsaṇaṃ vā, Tambapanninagara.
 Wijayo narinda rājānaṃ akāraṇā āmā khāṇā aṭṭhānāṇā.*

Rajanapparaḍḍānāwāgattādyā katā Mahāwansā "Wijayābhikkhū nāma," suttānaṃ parichchhedā.

ATTANO PARICHCHHEDO.

*Wijayo vā mahā rājā wassā antimaṃ jhāṇā, itā chintayā; "uddhānaṃ, nāca vijjāti mē sutā;
 Kicchānaṃ wāraṇā ratthānaṃ wassiyānaṃ māchāchāyā? ānāpāyānaṃ rājānaṃ Sumittaṃ bhātaraṃ mama."
 Athāmaṇchāthi mānetaṃ lāṇhānaṃ tattha wāgattāyā. Itānaṃ dātānaṃ Wijayo nuchirānaṃ dāgattā.
 Tasmā mātā amachchā tē pīkkhāntā bhāttiyāgamānaṃ Upatissāgāmā thātānaṃ ratthānaṃ samānāsaṃsāyānaṃ.*

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwō with the dignity of queen consort.

On his nobles he conferred offices: on his father-in-law (king Panduwō) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanka, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Mahāwanso, entitled, "the inauguration of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated: "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise? For the preservation of the dynasty, I ought to send for my brother Sumitta:" thereupon, consulting with his ministers, he dispatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Matā Wijayarājanhi khattiyāgamanaṃ parā, tatra samāsa ayā Lankādīpā āsi arājito.
Tasmā Sihapuriṃ tatra Sihabāhuvarāḍḍiṃ accheyyān, Sumitto sō rājā tatra satō abhū.
Tatra puttā tayo āsū Maddarājasa ubbayaṃ dula. Sihapurāṃ gantvā, rājā lakkhā adeśaṃ ā.
Lakkhaṃ utteda sō rājā, puttā dūmetayaṃ tayo, " abhā mahallakā, tathā, eśa tumhaṃ gacchatha."
Lakkhaṃ aññagamaṃ karutvā, " sama bhāsiṃsa santānaṃ ; tasmācchayaṃ abhuttānaṃ rājāṃ kāraṇaṃ abhavaṃ."
Kaṇṭhakaṃ Paṇḍuvasadāro rājābhivandako gantamāsi chiatthvā gantvā satthi gatanapicha.
Pitarā samunappilo, dāṭṭhikāmaśchaddarāki dāya, dāraṃ udayāṃ paribbājikāliggavā.
Mahākanduraṃjāḍḍiṃ tē mahāhanta dāraṃ ātura, tē paribbājikā dīvaṃ, jānāṃ akkharā vādākaṃ.
Paribbāhitaṃ nagaraṃ ittha apayāntā, kaminā tē Upatissagāmaṃ sampattā dīvaṃ paripālita.
Amāśchānūmatā maśchā paribbāhi amittakā ; hāhi khattiyāgamanaṃ tatra sō veyyākāsi parampicha.
" Sattham dīvaṃ tē āgamaṃsi khattiyā, buddhānūmatānaṃ vāraṃjānaṃ thapayānti."
Sattham dīvaṃ tē paribbājikā tathā, puttā ; dīvaṃ, gacchāntā amāśchā tē vijānaya.
Tā Paṇḍuvasa dīvaṃ tē Lakkhāraṃjānaṃ appayān ; mahāsiyā abhāvaṃ sō natthā abhichaya.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lankā was kingless for one year.

In the city of Sihapura, by the demise of king Sihabāhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons ; premising many things in praise of Lankā : " My children, I am advanced in years : go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihala dynasty founded by me.)"

The youngest, prince Panduvasadēwo, foreseeing that it would be a prosperous mission, decided within himself, " I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbājika (devotees), he embarked in a vessel. They landed (in Lankā, at Gōnagāmakatittīha, at the mouth of the Mahakandura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the devatās, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage ; and, moreover, (thus prophesied) : " On the seventh day from hence, the royal personage will reach the capital ; and a descendant of his will establish the religion of Buddha (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them ; they invested the said Panduvasadēwo with the sovereignty of Lankā. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

*Amitódanawakkasa Pandusakko sutu ahu; Wisuddhabhassa yuddhamhi odāya mēnā janañ,
Gantwa eṣṣāpadāna gaggāpārā; tahiñ purāñ māpetā, tattha kārēñ rajjā; satta suti labhi;
Dhītā kanthikā eṣi Bhaddakachchāna nāmikā, suvaṇṇawanna itthichayurūpā abhiyattitā
Tulattāñ satta vājāno paññādhārē mahārāḥ perēsuñ vājāno tava; lāhito vājābhi sō paṇa;
Natwāna sotthigomānañ abhisēkaphalampiccha sahādwattāna itthihi nawañ dāropiyā sutañ.
Gangdyakkipi, "ganhantapavā mi dhītarañ" itī "gahītun" tē nazaḥkhīnā. Nāwa sō paṇa igāwa.
Dutiyā dīwasi ykwa Gōngāmaka paññānañ pattā; pabbasitākārāñ rabba tā tattha utarā.
Pucchēhītā nagarañ ittha tā, kamūpayaṇṭiyā Upatissagāmañ sampattā, dīwata paripattā.
Nimittakawa machānañ sutwā; tattha gatā tathā, dīwā, amachēhi pucchēhītā natwā, rāḥya samāppyi.
Tāñ Panduwāsadditvāñ tē amachēhā siddhahuddhinañ rajjē samahhivachēnā, paṇṇasabhamanāratthāñ.
Suhhādalachchānāmasāmarūpiṇi mahisibhūwā abhisēchayattānā, sahāgata taya padāsi attānā.
Sahāgātānā; wāsi bhūmipō sukhaṇṭi.*

Sujanappasādanueigatthāya katī Mahāwanso "Panduwāsādēwo abhisēkō" udma atthama paricēhēhito.

The Sakya prince Amitódano (the paternal uncle of Buddho) had a son, the Sakya Pandu: on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandus) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchāna, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter, take her;" he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gōngamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatās, reached Upatissa.

The ministers having already consulted the fortune-teller (Kālawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwāsādēwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchāna to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Mahāwanso, entitled, "the Inauguration of Panduwāsādēwo," composed both to delight and afflict righteous men.

NAYAMO PAHICHCHHEDO.

Mahisi janayi puttā dāsa, ākanchadakkuraṇa ; sabbaññeṭṭhobhaya udāsa, Chittānāma kanittā.
Passitvā taṇṇeṭṭhānācā brahmanā mantapadaga, "rajjahitu sūtā anā ghātagiṇanti mātulā."
"Gātevaṇa kanittāti" uccchhittā ; bhātarābhaya wātesā. Kālā vedāsuṇa gihī taṇṇā ikathūnke.
Raggāccha sivegabbhāsa tassa dīdāramakārayaṇā ; nāto thapēsuṇa ākancha dāsā, nara sātāṇa bho.
Rūpīnūmūlāya nari dīdāmatānā, āyutā tato "Ummādaochittāti" nāmaṇa ājapadāṇa lobhi.
Satvāna Lakkādgamaṇaṇa Bhaddakkechāna dīwāya, māradā choditā, puttā, thapētwikaṇcha āyamaṇa.
Dīwāna tē Payānēdāwalekaṇākiṇāmadagatā, dīwāna taṇṇā kanittāccha, roditvā sāhādgucha.
Raggāṇā sukatasakkādrā, raggānācchāyā cchārikāṇa ccharaṇa, Lakkāḍipamhi nīwānāccha yathādravhiā.
Rāmaṇa wāsitāṇānaṇa Rāmagānanti uccchati ; Urumēdāwāṇānaṇa nīwānāccha, tathā, tathā.

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayō ; the youngest their sister Chittā.

Certain brahmanas, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted : "Her (Chittā's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhayō (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummāda-Chittā (Chittā, the charmer).

The sons of (the Sakya Pando) having fully informed themselves of the nature of the mission of the princess Baddakkechāna to Lankā, and being specially commissioned by their mother (Susimā), they repaired hither, leaving one brother (Gāminī with their parents).

Those who had thus arrived, having been presented to Panduwāsadēwo, the sovereign of Lankā, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lankā, selecting settlements for themselves according to their own wishes. The settlement called Rāmagōna was occupied by the prince (who thereby acquired the appellation of) Rāmo. In like manner the settlements of Urayēlo and Anurādha (by princes who thereby acquired those names). Similarly the villages Wūjitto, Dighayu.

Tatha Wijita-Dighāyu-Rōhanānāṃ nīwāsakā, Wijitagāmi Dighāyu Rōhanantīcha wīchehret.
Kāriṇi Anurādhi sō wēpīk, dakkhiṇatō tatō, kārapetwā vāgāhāṇ; tattha sāsamakappayī.
Mahārājā Panduwasadēvo jetthasutāṇ sakā Abhayan, aparajjamhī, kālī, samabbhīchayī.
Dighayūssa kumārassa tanuṇṇo Dighagāmini, sutwā Ummādachittāṇ taṇ, tassā jātakutūhala,
Gantwopatiwasadānā taṇ apasā manasādhīpana adda uho-parājēna vāgūpatthānamānā sō.
Gawakkhūbhīmakhatthūnē taṇ upceheha jhātū ad dīwēnā Gāmini, Chittā rattachittāna dāsīkaṇ.
"Kō isōtī?" tatō sutwā, "mātulassā sūtō" itī, dāsīn tattha nīyōjēti. Sandhīn kutwāna, sō tatō,
Gawakkhamhī wasāpetwā, rattān kukkuṭayantakāṇ dīyūthā, chhīdaluyitwāna kowḍuṇ, tīna pāwisi.
Tīyasaḍḍhīn suttēnā pachehuṇṇiyūwa nikkhamī; wānā nichchaṇ wasi tattha, chhīddabbhānā apākajā.
Sā tīna aggaḷhī gabbhāṇ, gabbhō parigatō tatō, mātadrōchayī dāsī, mātā pucchhī sahitaraṇ,
Raṇḇe drochayī. Rājā dīnantetwā sutībruvā "pīyō sōpē ambhī; dīma tassīwa taṇ" itī.

and Rōhana, having been selected for settlements, conferred appellations on Wijitto, Dighayū, and Rōhana.

This maharāja Panduwasadēvo formed a tank at Anurādho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagāmini, the son of prince Dighāyu, having heard of (the transcendent beauty of) Ummāda-Chittā, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gōpakachitto and Kālawēlo) to Upatiessa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittā, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gāmini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gāmini) is a person to be protected by us. Let us bestow her on himself.



DARANG PANGGEMAHAN

[illegible]

СНАР. X.

At the desire of Ummádachitta, the slave girl (Kumbokató), taking the infant and placing it in a basket-cradle, departed for the village Doranudala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, "Whither art thou going? What is this?" "I am going to Doramadala," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment, Chitto and Kalawélo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, "All the boys are destroyed." When they had departed, he (the prince) returned to his

Getisā tina; sō gantwā, ayuttakugharān mhañ wama, anālikā tina, aha daddawa wasikā.
Pama sutheḍḍa jīvanān kumarañ tassa nātullā, tattha gopālakē mabbē mārītva sampiyējāyā.
Tasmā abhāsi gopālā laddhañ ēkañ chutapparañ, aggā dharitvā, gāmañ piṇḍaṇ, tañ kumārakañ.
Sō gantwā gharaṇāyuttaputtakañ yīma piṇḍaṇ "pāḍarujanti mī; mhi, aggā gopālanāntikañ."
"Tattha aggaruṇānāncha khaddisvā tucā" iti; mī sō; tasmā chāraṇṇāggañ aggā gopālanāntikañ.
Tasmā khuyē piṇḍā tē parikkhipiya mārāyā mabbē gopī, mārāyitvā mātulānañ nīkelayā.
Tatō sālasavassā tañ mīḍānāncha mātulā. Māta sāhasānācchaddā tassa rakkhāncha ālasiñ.
Ayuttā mātānānāncha mabbā tassa nīvādiya, dāṭṭadasiñ; sāhasānāncha piṇḍaṇ Paṇḍulāntikañ.
Paṇḍulabrāhmaṇo nīma bhōgamañ, wāḍapāruga, dakkhiṇāmañ dāḍḍhagi wā Paṇḍulāgāmañ.
Kumārō tattha gantvāna paṇḍulabrāhmaṇaṇ: "twañ Paṇḍukābhaya, tita;" iti pucchēhiya; wāyaka.
Tassa kaṭṭhānā saḍḍhānañ āha "raḍḍā bhāṇissāsi; samantānti wasānā rājān tvañ karayissāsi;"
"Sippaṇ aggaḍḍha, taddā ti," sippuggahaṇṇakārayi, Chāḍḍina tassa puttēna khippaṇ sippaṇ sampiṭṭaṇ.

home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-wearied," and saying, "take some fire to the herdsmen, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vehēdos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukābhaya?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chāḍḍo, and he rapidly perfected his education.

Adi satahassanā sō yodhasangāhakūraṇḍ, yodhisa sangahi tēsa tēsa puṇḍa satṭhā. Sō,
"Siyā yāya gahitāni paṇḍani kanakāni, taṇ mahisiā kura; Chandaṇḍa manaputtā purāḥitaṇ,"
Iti wuttā, dhanā dattā, sayōdhasā uharī; tatṭhā sō nāmaṇḍa yāyitvā, tatṭhā nikkhama puggamā,
Laḍḍhabalā nagarāḥi Kāmapabbatasantikā vattamāni purisā ubbāṇā bhōjanāniḥa.
Tato sarasāhassina dātāni kumārāḥi Harikandayabbatānāma, agamā parinārītā.
Harikandasiṇḍo nāma Paṇḍuḍḍhagayamātulo tēsa Paṇḍuḍḍhagayamā dinnā bhāṇjati dāvakā.
Tadā karissatāṇḍa pakkāṇā sō lāpayati khattiyā; tassā dhītā rūpawati Pālī nāmaḥi khattiyā.
Sā mahāparivārīna yānamāyā sabbhā, pitubhātāṇḍa gahayitvā lāṇḍānāḥa gacchhāti,
Kumārassa manasānaṇḍa dāḍa tattha kumārīkaṇ, āroḍḍhā kumārāṇḍa; kumārā mahāgata,
Dāḍidā taṇ paritāṇḍa kūtā, sakkā yānamāyā, tāntikāṇ, "aparitā kūtā gahitā?" puṇḍhā taṇ.
Pāya wuttā vāṇḍāni, tassā sō vattānāṇḍa, attāṇḍa māṇḍāgattāṇḍa khattiyāḥi khattiyā.
Sā samāyāyā yānamāḥi adā sūmanāpālīyā, khattāṇḍa nigrōdhamūlāni rājaputtāṇḍa khattiyā,
Gāṇḍi nigrōdhapannāni bhōjāṇḍa āsāṇi jaṇi. Sāyāḥabbhāṇḍāni tāni paṇḍani taṇ khāṇi.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purōhito' minister;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kāsa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessities, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasiṇḍo, the uncle of Pandukābhayo, was governing that territory; having obtained it from Paduwasāḍovo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land; his daughter, named Pālī, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrōdha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrōdha tree. Those leaves instantly became golden vessels. The royal youth, seeing

*Tāsi diwā rājaputtā, saritvā diḥhāsitā, "mahāsilakkāweryyagga mā kaggā lakkhādi," tussī sō.
 Sabbā bhāḍapayitī tān, sū, mābhāḍittha bhāḍanā, ihāsa paṭimāsaṇa gahā tattha diwathā.
 Ewā puggaṇṇupitā sūmādrī kumārīkā "Sowanapālī" nāma tālōppubhūtī sū sā.
 Tā kumārī gahāwāna yānamāryka khattiyā, mahābhāḍapavibhāḍā, mānānāki, apākkamī.
 Tā sūmāna pītā tassā nūrā sabbā upāyā : tā gantwā, kalahānā katwā, tuffitā tiki, paḍḍamwā.
 Kalahānagarānāmanā gāma, tattha kato ahu ; tā sūwā bhāḍarā tāsā paṇḍhā yuddhāyupāgamwā.
 Sāhā tī Paṇḍulāntō Chāndōyēsa aghāḍayā : "Lōhitaṇḍhā'angōti," tāsā yuddhamāhi ahu.
 Mahāḍā bhāḍāyēsa tātō sō Paṇḍukābhayō gaṇḍayaparimā tīrā Dōlōpabbatōkān agā.
 Tattha chāḍāriwāḍāḍāi wāḍāḍā tattha māḍā sūwā, tēpetwā rājānā, tā yuddhatthamupāgamwā.
 Khāḍḍānānā nāḍāḍāwā Dhūmarakkhāgāḍāntikā bhāḍānāyēsa yujjhiāwā. Bhāḍānāyēsa māḍā.
 Anūḍāḍhī, āragāṇā pālāpetwā, nāḍāḍāyā, tāsānā khāḍḍānānātrāmbī dāwā wāḍāḍā sō wāḍā.
 Gāḍāpātānāgāḍānā tī, tāḍāḍānā rājānānāwā. Rājā līhānā kumārānā rāḍānānā nāḍāḍā,
 "Rūnāḍānā pāragāṇānā tāsā : māḍā ānāḍā," itī. Tā sūwā tānā yujjhiānā bhāḍārā nāwā rājānā.*

these things, and recollecting the prediction of the brahman; thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapālī (the golden Pālī).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chāḍō, the son of Paṇḍulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Paṇḍukābhayō, together with his great force, crossing the river (Mahawelligāṇā) advanced to the Dolo mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is

"Upattāmbhō twambecāṇ chiraṇṭassa : idānitu raṭṭhaṇ dassasi : tasmā tevaṇ mārissāmi" abrawuṇ.
*Sā tissaṇrajjamappiṇi. Tē Tissaṇṇāma bhātaraṇ saḍḍeva sahitākaṇsu raṇṇaṇ pariṇāyakaṇ,
 Esā wisiati wassāni Abhayōbhayaḍāgā, tattho patissa gāmaṇhi rājā raṇṇaṇkaraṇi.
 Wassaṇti Dhūmarakkhāge sarē Tambariyangaṇe Chetiyaṇ nāmikārūpaṇ yakkhini sūlāwāṇṇakhi.
 Ekō diṇwāna sīlangaṇ rattapādaṇ maṇḍaramaṇ ārochissā kumārassa : "wāṇṇatthiṇi" iti.
 Kumārō raṇṇamāḍāya, gaḥitū taṇ, upāgami. Pachchato āgataṇ diṇwā, bhāṭā tējāna tassa, sā.
 Dhāwīnantaradhāwīta. Dhāwāntimūnubandhi sō ; dhāwāṇṇā saraṇ taṇ sā sattaḥkhattūṇ parikkhipt.
 Taṇ saraṇ puna tikkhattūṇ parikkhipti ; tatō puna, gangaṇ Kachchhakatitthēna taṇ samāṭari tahiṇtu sō.
 Gaḥiti taṇ sūlāṇṇikāṇ tūlapuntincha tōyagaṇ ; tasepuṇṇānubhāṇēna sā aḥosi mahā wā.
 Uchchārēti aṇi tasi, "māriṇi" ; "tasmā sā" raṇṇaṇ gaḥitvā, tē dajjaṇ, sōmi, māmaṇ andrayi."
 Gacchya taṇ gaḥitvā sō wijjhītwā asikōṭiyaṇ nārāya, raṇṇiyaṇ, bandhi : sā aḥosi wassānugaṇ.
 Gantwāna taṇ Dhūmarakkhaṇ sō tāmārūyika mahabbala ; tattha chāṭṭari wassaṇti Dhūmarakkhaṇaṇe wāsi.*

thyself who hast at all times been a protector of this man : now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiya (the widow of Jutindharo, a yakkho, who was killed in a battle fought at Siriwatthūpura) having the form and countenance of a mare, dwelt near the marsh of Tambariyongona, at the Dhūmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchhaka ferry. He did the same ; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee : spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope : she (instantly) became tractable.

Conducting her to the Dhūmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhūmarakkho mountain

Attanō vijjagāha, sō tana dāḍḍa uyigāḍḍa, aṇṇaṭṭhawāsaṇ kappesi; sōta tasmā ghare wasi.
Pucchāḍḍipetwāna nēmittāṇa maṭṭhūvijjāwāḍḍa; tatthā nagaraṇa paṇḍaraṇa tasmā gāḍḍeyāṇa amāpayi.
Niwāḍḍānāḍḍāḍḍa "Anurādhapurāṇa" oḥu; māḷḷaṭṭānānūrādhāna patiṭṭhāpi tatāyacha.
Anāpetaṇa mātulāṇaṇa chhattan, jāḷassāre idha, dhāwāpetwā, dhārayitwā, taṇ; variyāna wāḍḍā.
Attanō abhiṭṭhaṇ sō kareṇi Paṇḍukābhayo. Somaṇṇapālāṇa dēwāṇa taṇ mahiṭṭibhiṭṭechayā.
Attā Chandaḍḍamāraṇa porāḍḍa yathāwāḍḍāṇa ṭhānāntarāṇi sātāṇaṇa bhacchāṇaṇaṇa yathā rahan.
Mātayā upakāraṇṭā attanāṇa mahipatti aḍḍāyitwā jattāntāṇa mātulāṇa Abhayampāna,
Purā rajjāḍḍa add tana, oḥu nagaragūṭṭiyo; tadupādāya nagare oḥu nagaragūṭṭikā.
Sasuraṇ taṇ aḍḍāṭṭwā Girikandassampāḍḍa Girikandassantāṇa mātulāṇa addā sō.
Savāntāṇaṇa ṭhāṇāpetwā kārāḍḍāḍḍa kākāḍḍāṇa, jayāḍḍāṇa gāḍḍāṇa "Jayawāḍḍipiti" oḥu taṇ.
Kāḷawāḍḍa nīcāṇiṇi yakkhāṇa purapuratthimā, yakkhāṇa Chittarāḍḍāṇa kīṭṭhā Abhaya wāḍḍā
Pubbāpakāḍḍāṇa dāḍḍāṇa nibbāṭṭāṇa yakkhāṇāṇiṇi purāṇa dakkhīṇa dāḍḍā sō katanāṇiṇiṇiṇi.

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādho (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādho, it was called Anuradhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Paṇḍukābhayo anointed himself at his inauguration. He raised the princess Somaṇṇapālā to the dignity of queen consort. He conferred on Chando the office of "poro-hito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggaraḍḍāṭṭiko," conservator of the city. From that time there have been Naggaraḍḍāṭṭikos in the capital.

Sparing also the life of his father's cousin Girikandasīvo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayā tank. He established the yakkho Kāḷawāḍḍa in the eastern quarter of the city; and the chief of the yakkho, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,



Antāvarindawathissā Walawānukhayaakkhinā nimesisī; balā tām ādānāchānūmanakā.
Dāpisi, Chhanāsalā Chittarājīva sō saka samānā nidditvā, dibbanūmanāpajā.
Kārentābhīramī rājā rattikāldā samappitā. Dandagāwācha chaturā, Bhayamāpācha kārayi.
Mahāsamāghātanā pāchchīman rājisi tathā: Wessawānā nigrōdhā; Wiyādho dānā idakā.
Sesānābhāgawāthānā, pabbādagāwāthānā; idā pāchchīmadā dānāldādhāgi nīcāyā.
Pāchchīmadā chāṇḍālapurisi purāndhā; dānāldā chāṇḍālapurisi seachchādhā.
Diyādha sō chāṇḍāmutānādhādhā; sūdhādhā chāṇḍāldā tattakāyā dāsi.
Tānā gāwā nīcāsi sūdhāpāchchīmuttā; yathā wihitakāmmāni tūnā nīcādhā ākānā t.
Tānā chāṇḍāgāwā pabbādagāwā nīcādhādhādhā chāṇḍāgādhādhā.
Tānādhā sūdhādhā Pādhāpabbādhādhā dhādhādhā dhādhādhā dhādhādhā.
Tānādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā.
Tānādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā.
Tānādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā dhādhādhā.

at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigrōdha tree for the (dēvatā) Wessawānā, and a temple for the Wiyādho-deva; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandālas (low cast people) to be scavengers of the city, and two hundred chandālas to be nightmen; one hundred and fifty chandālas to be carriers of corpses, and the same number of chandālas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandāla village he established a village of Nichichandālas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pāsāna mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gāminī tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandāla) cemetery, the king built a residence for the brahman Jōtiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pāsādhika devotees dwell.

Tatthiwaacha, diwaskulān akārisi mahipati Kumbhandasā nigaṇṭhasa; tanuṃmahamahāsi tañ.
Tatōtu pachchimi bhāgi wiyaḍhipālapuratthimi micchhādissīhi kulānātu warā pañcha satañ tahiñ.
Paran Jōtiyagāhamhā ōra Gāmanicāpiya sō paribbajikārāmañ kdrāpi. Tathēwaacha.
Ajiwakanā gāhaṇṇa Brāhmanāwattamāwaṇṇa Siwika, sotthiṣḍanṇa akārisi tahiñ tahiñ.
Dasa wasābhissittā sō gāmanā nāwāyā Lankādīpamhi sakalē lankīnā Pandukābhaya.
Sō Kālawēlāchittā dīsamānāhi bhūpati saḍaṇṇhāsi mappattā yakkhāhūta saḍayawā.
Pandukābhayaṇṇāyā Abhayaṇṇa anantare rājasaṇṇāni wasāni oḥesa dāsa sattaṇṇa.
Sō Pandukābhaya mahipati sattu tika wasādhigamā dhitinā dharāṇipattitā ramme anānam.
Anurādhapurē samiddhē, wasāni sattatā akārayā rājamāttāti.

Sujanappasādasāwēgattāya katā Mahāwansā "Pandukābhayaḍḍhiṇṇā" nāma dasanā paricchhedā.

EKADASAKO PARICHCHHEDO.

Tasāchchayā tassa sūtā Mutasiwo wissutā Sowanapāliya puttā pattā rājamāndakulā.
Mahāmēghawānāyānā nāmanāgavāḍḍitā phalapupphatarūpitañ sō rājādīrayā subhā.

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiyo, and below the Gāmini tank, he built a residence for the Paribājika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukābhaya, the sovereign of Lankā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lankā.

This monarch befriending the interests of the yakkhos, with the co-operation of Kālawēlo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukābhaya and Abhaya there was an interregnum of seventeen years.

This wise ruler, Pandukābhaya, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukābhaya," composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukābhaya's) demise, his and Sowanapāli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāmēgo, which was provided, in

*Muttā samuddā uggaññev tīrē vatthimiyatthitā: Dēvānaupiyatissasā sabhā pūḡasatthamhitā.
 Indaṇṇitā wāṭṭariyā lōhitaṇṇakannichimī ratanañcha, tē tani muttātātdeha yatthiyō.
 Sattābhāntarīya vāṇṇo sutikamāharaṇā: tēni diwā paṇṇo sō rājā ilī wicchiatayī
 "Ratanāni anagghāni Dhammasōko imāni mē vahaṃ vahaṇnāṃ tassa sassa imānatō."
 Dēvānaupiyatissōcha Dhammasōkōcha tē imē diwē alitthasahāyāhi chirappabhutī bhūpati,
 Bhāgiyyam Mahārīttham machhapamukhaṇa tatō dijā, amachchaṇ, gaṇakachima rājā tē chaturō jant.
 Dūtī katvāna pāḷiṇi; balōghaparinedriti gāḍapetvā anagghitāi ratanāni imāni sō.
 Manjāticha tisso, tā tissocha rathayattthiya, saṇḍhaṇḍha dāḷḷhiḍḍattāṇ muttājāticha atthātā.
 Aruyha Jambukolaṇḍhi nāvā sattaḍḍināna tē sūḷhēna siltthāṇa tadāḍḍa; sattāḍḍena tatō pūṇa;
 Pātaliputtāṇa gaṇvāna, Dhammasōkassa vijjīnō nāṇṇu paṇḍhārē tē diwā tēni paṇṇiya.
 "Ratanāni dānīṇittha natthimī" ilī chintiya, aḍḍa sēnapatīḍḍanā tuskorītthassa bhūpati,
 Purōhichchaṇ brāhmanāssa, dāḍḍanāykatānpana nāḍḍi tāvā machchassa setthittāṇa gaṇakassata.
 Tissaṇaṇṇapāḷi bhōgē datvā wasaghariṇāṇcha, saḍḍanachchēhi mantentō paṇṇitvā patipēḍḍhataṇ.*

pākatikā (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dēvānaupiatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: "My friend Dhammasōko, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Dēvānaupiatisso and Dhammasōko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lankā) dispatched as his ambassadors, these four individuals: viz., his maternal nephew Mahā Arittthō,—as the chief of the mission,—the brāhman (of the Hāli mountain), the minister of state (Mallā), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambukōlo, and in seven days prosperously reaching their port of debarkation: and thereafter departing from thence, and in seven days having reached Patlipotta, they delivered these presents to king Dhammasōko. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—
 "There are no treasures in these parts to be compared to these;" he conferred the office of "sēnapati" on Arittthō; he also conferred on the brāhman, the office of purōhitto; on the other minister, the office of "dandanāyakō;" and on the accountant, the office of "setthitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

*W'alaucijaniungkian khaggnā, chhattancho, pādudā, mēliputtā, upāmmangā bhikkhūdrā, harichandadan,
 Siddhāmanā wāttakōlīn mahagghānuttāpūjanā, nāgahatān ājāsācho, Arupānācho mattikā,
 Anōtattoḍakāchira Gangā sollamēvūchu, wākhānācho wānliyā wuttā, wākhānānā kumārīkā,
 Himādhājana bhāḍānācho, sīmīkānācho mahātrāhā, haritākānā dānīkānā mahagghānā anāḍōsadhā.
 Sākāhājānānā sārānā wāthi wāha sātānīchā abhikkhōpākarāpānā pariwādrānā wāstānā.
 Dutwā kālā mahāgama pānākhārānā varisārā dātā pāhīsi siddhammayāyākhāramināyāpīchā,
 "Aham Buddhancho, dhammancho, saṅghāncho, varānā galā; upāśakattānā dīsi Sakyaputtāssa sārānā.
 Twaampīdānā sārānānā uttamānā, varānānā, chittānā pāśālayitōdānā, siddhāyā sārānā wājā."
 "Kārōthā mē sādhiyānā abhikkhānā;—pūddhī wāwā mahāyō māchēhī tē saḅkaritōdthapīyā.
 Pūṇchāndāi wāstīwānā tē māchēhāttīwānākkātā, wāśākhānākkapākkhādī dīnī dūtōwā niggatā.
 Tāmalittiyāndrugha nāwā, tē Jambūkkālāḍī ḍrugha, bhāpāh pāwānā, patwā dīdālayīyānā itī.
 Adānānā pānākhārā tē dātā Lankādhāpānā tē tēnā mahānā saḅkhārānā Lankāpātī akārōyī.
 Tē magghānānānānā dīdīchānānā dātā dīnī abhikkhānānā Lankānānā māchēhā sādīdīhāttīhā.*

return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nāgas, and the clay of Arunā; water from the Anōtatto lake, a right hand chank, containing the water (used at the inauguration of the klug) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "amalaka;" and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Dēwānanpiattisso), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddho, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Dēwānanpiattisso) having addressed this additional injunction to the (Sihalese) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart hither (to Lankā), vested with every royal favour. These highly favored ministers (of Dēwānanpiattisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesākho" took their departure. Embarking at the port of Tāmalettīya, and landing at Jambūkōlo, they presented themselves before their sovereign on the twelfth day.

The (Jambudīpan) ambassadors delivered these gifts to the ruler of Lankā: on them the sovereign of Lankā conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lankā,—who had already been inaugurated on the first day of the increasing

Dhammasókanā wachanan datwā; adimhiteratā janēpi abhinēhina Lankāhita saḷhē ratan.

Wesākhā narapoti puna dāya uṭṭanā Dēwānaṇṇapiyācchanaṇ gathanānā Lankā dāyaṇ putaritta-

pati uṭṭamāyaṇ attanā janurukhadabbhiseṇaya sō ti.

Sujānappasādanānē igatthāya katī Mahānānē "Dēwānaṇṇapiyatissō dhammā" nāma ilāddānamō paricchakkidā.

DWADASHAMO PARICHCHHEDO.

Thērō Moggaliputtī sō Jinassānānāstakō nipphāpītwāna maggitiṇ pekkhamānā anāgataṇ;

Sāvanāna patitthānānā panchantēna amlikkiya pākāni kattikē māsi tē ti thēri tahiṇ tahiṇ.

Thērān Kāsmīra Gandhārān Majjhantikamāpiyāyī apīyāyī Mahādāyathērān Mahisamandhalān.

Wanawāsīn apīyāyī thērān Rakkhītandamānā tādāparantakān Yonādhāmmarakkhītandamānā.

Mahārattān Mahādhāmmarakkhītattērānāmānā; Mahārakkhītattērān Yonādhāmmāpiyāyī.

Pīṭṭi Majjhīmān thērān Himawantapadīmānā; Sōwamabhūmīn thēri dwe Sōnam Uttaramāwācha.

Mahāmahindattērān tān thērān Itthiyamuttīyān, Sambalān, Bhaddasālanācha sakkē saddhīmānādrikkē;

"Lankāddipē manunānānāhi manunānā Jinassānānā patitthāpītha tumbhīti," panchathērī apīyāyī.

moon of the month of "maggasiro,"—Dhammasōko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanka.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dēwānaṇṇapiya (the delight of the devos), exerting his powers to the utmost, and making Lanka overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesākho."

The eleventh chapter in the Mahawanso, entitled, "the inauguration of Dēwānaṇṇapiṭṭissō," composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the thēro son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he dispatched severally, in the month of "kattiko," the following thēros to those foreign parts.

He deputed the thēro Majjhantikō to Kāsmīra and Gandhāra, and the thēro Mahādēvo to Mahisamandala. He deputed the thēro Rakkhito to Wanawāsī, and similarly the thēro Yōna-Dhammarakkhito to Aparantaka. He deputed the thēro Mahā-Dhammarakkhito to Mahāratta; the thēro Mahārakkhito to the Yōna country. He deputed the thēro Majjhimo to the Himawanta country; and to Sōwamabhūmī, the two thēros Sōno and Uttarō. He deputed the thēro Mahā-mahindo, together with his (Moggali's) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasālo (to this island), saying unto these five thēros, "Establish ye in the delightful land of Lanka, the delightful religion of the vanquisher."

"Karetha suttu suttu : wasanta manujā sukha ; iti tendavuttu ti, tathāna patipajjita.
Tatā ratana pallāki thera sō waggāhipō nissidāpiya attāsi wissamāno tadantiki.
Tadā Kasmira Gandhārā wāsiṇo manujāgala ; nāgārdjawa pāṭṭhaṇ gantvā thera mahiddhika.
Therāwaddhiddhilewa ikamanta nissidāwā ; tesaṇ dhammāwaddhile thero aṇi wissapama.
Antiyāwaddhiddhā dhammābhikkhū aṇi ; sataṇ sahaṇṇo purisa pabbajjā theraṇṭhikā.
Tatāppabbhūti Kasmira Gandhārā itānipi dāwā, dāwāwā pāṭṭha wāṭṭhuttaya pārdhānā.
Gantvā Mahādēvathero dāwā Mahisamāṇḍalā ; suttanta dhammāwaddhile kathesi janamaṇḍaga.
Chattāliṇa sahaṇṇā dhammābhikkhū wāṇḍhāyā ; wāṇḍhāliṇa sahaṇṇā pabbajjā tadantiki.
Gantvātha Rakkhitathero Wanawāsa wāṇḍhāliṇo, wāṇḍhāwānāmatagga kathesi janamaṇḍaga.
Sattānā nara sahaṇṇā dhammābhikkhū aṇi ; wāṇḍhāwā sahaṇṇā pabbajjā tadantiki.
Wihāraṇā pañcāsatā tasmā dāwā pāṭṭhaṇ pāṭṭhaṇ thero sō Janasāmana.
Gantvā parantakā thero Yōnako Dhammarakkhito aggikkhandāpamaṇṭṭā kathitvā janamaṇḍaga.

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nāga king placing the thero on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kāsmira and Gandhāra, who had come with offerings to the nāga king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the thero, bowing down to him (instead of the nāga king), stood reverentially at his side.

The thero preached to them the "asivisāpama" discourse (of Buddha). Eighty thousand persons attained superior grades of religious bliss : one hundred thousand persons were ordained priests by the thero.

From that period, to the present day, the people of Kāsmira and Gandhāra have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The thero Mahādēvo repairing to the Mahisamandala country, in the midst of the population preached to them the "dēwadatta" discourse (of Buddha). Forty thousand persons became converts to the faith of sovereign supremacy ; and by him forty thousand (more) were ordained priests.

Thereafter, the thero Rakkhito, repairing to the Wanawāsa country, poising himself in the air, in the midst of the populace preached the "anōmatugga" discourse (of Buddha). Sixty thousand persons attained the sanctification of the faith ; and by him thirty seven thousand were ordained priests. The said thero constructed five hundred wihāros in that land, and there he also established the religion of the vanquisher.

The thero Yōnako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandāpama" discourse (of Buddha). This

*Sē mittati sahasaṃ paṇe tattha samdgatā dhammānantaṃ mōpayāsi dhammaddhammesa kōsiddhā.
 Purisaṃ sahasaṃccha, itthiyānaṃ tatubbhīdā, khattiyānaṃ kulāyēnaṃ nikkhamitvāna paḍḍayā,
 Mahārattamaṃ gantvā so Mahādhammakkhito mahānāradakassapaṃhajātānāṃ kathaṃ tathā,
 Maggaphalaṃ pāpuniyaṃ caturāsaṃ sahasaṃkāṃ terasantasaḥasānaṃ paḍḍajānaṃ tadantiki,
 Gantvāna Yōnaṃ mōyagāṃ Mahārakkhitaṃ itī kōṣakārānaṃ suttānāṃ tathā itī jaṇamaḍḍhago,
 Pānaṃ sata sahasānaṃ sahasānaṃccha sātataṃ maggaphalaṃ pāpuniyaṃ dāsaḥasānaṃ paḍḍayā,
 Gantvā caturāsaṃ thēraṃ dēvaṃ Majjhimaṃ itī Himawantaṃ padāsaṃ dhammachakkapavattanaṃ,
 Maggaphalaṃ pāpuniyaṃ aṣṭi pānubhīyāc, mōyagāṃ te paṇcharāṭṭhāni paṇcha thēra paḍḍayā,
 Purisaṃ sata sahasānaṃ itīkassānaṃ sātataṃ paḍḍajānaṃ pāṇānaṃ samāsaṃ uddhāsaṃ,
 Sādhūnaṃ Uttārathēraṃ Sōnathēraṃ mahābhīkṣu Sūwanabhūmiṃ agamā tasmāntu samayāpanaṃ,
 Jātā jātā rājagihā dārāṇā rāḍarakkhāsaṃ samuddatā nikkhamitvā, bhakkhītvaṃ gacchhātī,
 Tasmā khamaṃ rājagihā jātā kōṭi kumārakā: thēra manusaṃ paṇitvā rakkhāsaṃccha saḍḍayā,
 Itī chintiyā mātittuṃ sadyudhā upasāṃkamaṃ: kimāntaṃccha pucchhātī, thēra te sāmānaṃ tē:*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahā-Dhammarakkhito repairing to Mahāratta, there preached the "mahanāradakassapa jātako" (of Buddha). Eighty four thousand persons attained the sanctification of "maggā," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahārakkhito repairing to the Yōna country, in the midst of the populace preached the "kālakārana" discourse (of Buddha). One hundred and seventy thousand living beings attained the sanctification of "maggā," and ten thousand were ordained.

The sanctified disciple Majjhima, with four other thēras (Kassapa, Mālikādēva, Dhundabhinusso and Sahasādēva), repairing to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddha). Eighty kōṭi of living beings attained the sanctification of the "maggā." These five thēras separately converted the five divisions (of Himawanto).

In the fraternity of each of these thēras, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the thēro Uttarō the disciple Sōno repaired to Sōwanabhūmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasī, arming themselves, surrounded them for the purpose of destroying them. The thēras having ascertained what their object was, thus addressed

"*Somano mayā siluwaṇṭā: rakkhasi nāmaḍḍayā.*" *Rakkhasi sāpavasiā nikkhandhosi idgarā.*
Taṁ sutvāna mahārāṇaṁ miravāṇaṁ mahājanā, digunicha rakkhasi thero māpayibod bhayānaka.
Taṁ rakkhasiṁ supariṇaṁ parikkhipi amantato, idaṁ bhihi tadāhanti, manvā hitā phalāpi sā.
Tassa dāssa drakkeṇ ihapetvāna amantato, lammaṁ samdgāmi thero brahmacariyamāsi.
Sarāṇeṇa siliṇa utthāṇaṇaṇaṁ janaṁ rajjhā sata sahasānaṁ dhammabbhāṇaṁ ahu.
Adādhaddāni sahasāni pabbajjāṇaṁ kuladārīkā pabbajjāṇaṁ diguḍḍhanta sahasāni kuladhītārā.
Tutūppakkhāti anjittā rājagihā kumdrakā tattha karāṇaṁ rājānaṁ Sonuttarā sandamāna.
Mahādayassopi Jīvaṇasakāḍḍakamaṇi viḍḍayapattaṁ amataṁ sukhaṁpiṭṭi karāṇaṁ lōkaṁ hitāṁ tahiṇ
bhawāyuko lōkahitā pamaḍḍaveti?

Sujanappavaddasāṁvigaṭṭhāyalatā Mahāwasi "nāmaḍḍapavāṇā" nāma dāḍḍasāṁ paricakkhēdā.

them: "We are pious ministers of religion, and not the emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thero preached the "brahmajālā" discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sōno and Uttarō) the name of Sōnuttarō.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, "the conversion of the several foreign countries," composed both to delight and to afflict righteous men.

TERASANO PARICHCHHEDO.

*Mahāmahiṇḍa théro so taḍḍa divedāya wassā 12 : upajjhāyina ānatto saṅghinācha mahācari :
 Luṇḍakāḍḍiyā paṇḍitū kālāṇa pekkhāṇa wissintāyi : "wuddhō Mutasiwo rājā ; rājāhotu sato" iti.
 Tadanāntari paṭigayyāṇa dāṭṭhāṇa katuṇṇa mānasaṇa, upajjhāyanaṇa saṅghaṇaṇa wadditwā pucchē bhūpatin.
 Adāya thāterā thirē Saṅghamittāya atāyaṇa, Sumaṇṇa sāmāneraṇaṇa, jalaḍḍhiṇṇaṇa mahiddhikaṇa,
 Nāṭṭinaṇa saṅghaṇaṇa katuṇa āgamaṇa Dakkhiṇagiriṇa : taḍḍa taṭṭhā cāraṇaṇa cchāwadda samatikkhamuṇa.
 Kamina Chētiyagiriṇa nagaraṇa maddulawā sampaṭṭwā mātaraṇa paṇḍi, dīwā dīwā piyaṇa sutā :
 Bhōjayitwā supariṇṇaṇa, attānāyika kārīṇa wihāraṇa Chētiyagiriṇa thēraṇa arāpayi sabbhaṇa.
 Awantirattāṇa khaṇḍantā pītaraṇa dinnamattāṇa sō Asokakumārōhī Ujjenigamaṇa purā,
 Chētiyā nagaraṇa waddāṇa upagantwā taḥiṇa sabbhaṇa Dēwā nāma sabbhitwāna kumārīṇa Sēṭṭhīdhitaraṇa.
 Sāwaddaṇa idāya kappitā. Gabbhaṇa gabbhiya tina sō, Ujjeniyaṇa kumārāṇa taṇa Mahiṇḍāṇa janayī sabbhaṇa.
 Wasmiddawaṇa mātikkhamu. Saṅghamittāṇa dhitaraṇa, tasmāṇa kālā wassati sō Chētiyā nagaraṇa taḥiṇa.
 Thērō taṭṭha wadditwā "kallayyā" iti chintāyi "pītaraṇa mē saṇṇattāṇa abhisika bahussavaṇa,"*

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lankā ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : " The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammasōko), taking with him four théros and the sāmānerō Sūmano, the son of Saṅghamittā, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinagiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chētiyagiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chētiya wiharo which had been erected by herself.

While prince Asōkō was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjeni he arrived at Chētiya ; and while tarrying there, having gained the affections of the lovely princess Dēwī, the daughter of a Sēṭṭhī, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjenio and Mahindo, and at the termination of two years, to a daughter Saṅghamittā.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chētiyanagara. While the théro was sojourning there, he thus meditated : " The period has arrived

"*Dewānaupiyatisso so mahārājānukūta ; wattattaya gūṇehdipi sutteṇ jaṇḍu dūtato ;*
Arāhatu Misaṇangaṇ, jēṭṭhamanavapūsaṭṭi ; taddeṭṭeṇa gamissama Laṅkādipa wareaṇa mayā,"
Magindo upasānhamma Mahindattāra mātamaṇ " ydāi Laṅkā paṭṭetūṇ ; *Saṁbhuddhānāsi veyākato : "*
" Mayampi tathupattihambhā bhawissamā " ārawe. *Dēviyā bhāgiallhitu puttō Bhaṇḍakandā 86.*
Thēra dēviyā dhammaṇ vatteṇ dēṭṭamēsaṭṭe, anāgāmi phāḍaṇ patteṇ, wāsi thēraṇa sātiki.
Thattā maseṇ wasitāna jēṭṭhamanavapūsaṭṭi, thēro chutukithēṭṭi Sūmanāṭṭha Bhaṇḍa.
Saddhiṇ tēna gahattāna aratāḍḍāti kēṭṭuṇ, tassā wihāro āḍḍaṇ uggantāṇa sāmāhāṭṭhikō.
Khaṇḍeṇa iḍḍagamma ramā Misaṇapabbatē aṭṭhāsi sēḷakūṭamkī rucirambattālā wari.
Laṅkā paṭṭanaḍḍagūṇa, wiyākato so, Laṅkādhātaya Muninā, sayitēna antē, Laṅkāya tathu sadiṭṭhata
hēṭṭu, tassā Laṅkāmaruḷi mahitāsi nisidattatṭāti.

Sujanappasiddhānawēgattāya 84tē Mahāwariṇi " Mahindagamānō, " āḍḍa tēraṇaṇo pariccheḥḥēṭṭō.

for undertaking the mission enjoined by my father. May the said Dēwānaupiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jēṭṭhō visit the Misa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lankā."

Magindo (Sakkō, the dēvo of dēvos) appearing unto the illustrious thēro Mahindo, thus addressed him: "Depart on thy mission for the conversion of Lankā: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bō tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the thēro to the queen, attaining the sanctification of "anāgāmi," became a disciple in the fraternity of the thēro.

Tarrying there a month longer, on the full moon day of "jēṭṭhō," the supernaturally gifted thēro, together with four other thēros, as well as Sūmano (a sāmanēro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wihāro; and instantaneously alighting on this land, at the superb Misa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambattālo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lankā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lankā was offered up as an offering by the dēvos, took up his station there (at Ambattālo).

The thirteenth chapter in the Mahawānso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

CHADASSANO PARICHCHREDO.

Dewānanpiyatisso sō rājā mīlākilīlā dāwā nagarawāsinā wāgawā līlīlā agā.
Chattāsin sūhassīhi nārīhi parīdrīlā dāwānto padādyāwā agamā *Missakō* naganā.
Thērī dussita micchhantō dīwā tammā mahidatī gambhā bhāḥhaganādhāwā atthā gōkappārūpamā.
Rājā dīwā "pamattā tān ugattā wījīhitā" itī, jīyāwaddamāhā; dāwā gōkappo pūhātātaranā.
Rājānūdhāwī sō dāwā thērānā sātīkā gātā, thērī dīthī nārīdīlā; agā antarahāyī sō.
Thērō bahūn dīthīn atthādyāsi itī, atthānīwā dāwatī; parīlāwā nā mahipatī,
Mhā atthāsi. *Tā* thērō: "Ihī *Tissō*," abruwī. "*Tissō*" makhānāwā rājā yakkhō chintayī?
 "Samānā maghā, mahārāja, *Dhammārājassā* idāwā; tamānā anukūṇṇipā *Jambūdīpā* līhāgātā;"
Ishekkā thērō; *Tā* sutā, rājā wīlābhāyī ahu, sārītā mikhānādhāwā samānā itī micchhītō.
Dhammārāncha nikkhīppa upasāṇkammā tān isā, ammādhāwā thērīnā sō nīdī lādantī.
Tadā tamā samānā tē agamā parīwāgān; tadā atthā dāwā mahā thērō sahāgātī.
Tā dīwā abruwī rājā "kudā mī agātā?" itī; "maghā sādīlīntī" thērīnā wātī; pūchchī idān pūnā.

CHAP. XIV.

The king *Dewānanpiyatisso* celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the *Missā* mountain.

A certain *dēvo* of that mountain being desirous of exhibiting the *thēros*, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descriing him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the *thēro* came in sight of the monarch; but he (the metamorphosed *dēvo*) vanished.

The *thēro* conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The *thēro* said to him, "Come hither, *Tisso*." From his calling him simply "*Tisso*," the monarch thought he must be a *yakkho*. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, *Maharāja*, we have repaired hither from *Jambudīpo*." The *thēro* having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (*Dhammāsōko*), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "*irsi*," and conversing graciously with the said *thēro*, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the *thēro* produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the *thēro*, "With me;" he made

"Santi nissakā raṇṇe Jambūdiṇi yaṭi ? iti; dha "kāśāyapajjotā Jambūdiṇi tabhū pana,"
 "Te vijjā liddhīpattācha chittapariyāyukāmidā allobhātācha arahantā bhūva Buddhasa sāvakā."
 Paṇḍita, "kēnāgatattādi ?" "Nathāssa jānāpi na āgamaṃ dāti; "vuttā sō vijāni nābhāsāgamaṃ.
 Vīmaṇṇanto mahāpāṇā paṇḍu paṇḍumapucchēti taṃ; pucchō pucchō viyādhāsi taṃ taṃ paṇḍa mahipati.
 "Rukkhoyā, vājā kiṃ vāma?" "Amhā nāma ayaṃ tāra." "Imaṃ munciyā atthamho?" "Santi ambatarā bhāḍa."
 "Imaṃ ambā, tēchamā munciyattā mahirahā?" "Santi, bhantā, bhāḍa rukkhā, vāmaṃ pana tē tarā."
 "Aṇi ambā anamhā munciyattā mahirahā?" "Ayaṃ bhāṇantambhāḍā?" "Paṇḍitā, narissara?"
 "Santi tē vāyā, vājā?" "Santi, bhantā, bhāṇantā." "Santi aṇḍāḍā, vājā?" "Santi aṇḍāḍā bhūva."
 "Nātibhā aṇḍāḍā munciyāyāpi atthina?" "Ahamāna, bhantā." "Sāluḥ? twaṃ paṇḍitā, narissara?"
 Paṇḍitā vīditvāna "chūlahatthipadōpamaṃ" suttantaṃ dīyaṃ tēro mahipassa mahānati.

this inquiry: "In Jambudipo are there other priests like unto these?" The thero replied, "Jambudipo itself glitters with yellow robes, there the disciples of Buddha, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the thero) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called?

It is called the ambo tree.

Besides this one, is there any other ambo tree?

There are many ambo trees.

Besides this ambo and those other ambos, are there any other trees on earth?

Lord! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other?

Gracious Lord! this ambo tree.

Ruler of men! thou art wise.

King! have you relations?

Lord! I have many.

King! are there any persons not thy relations?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence)?

Lord! there is myself.

Ruler of men "Sādhu!" thou art wise

The eminently wise thero, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the "chūlahatthipadōpamaṃ" discourse

Dissuā parigōdāḥ saddhikā tīhī narīhī sō chāttāḥ sahaṣṣiḥi sarapīṣa patīṭṭhahī.
Bhettābhikkhūsaṃ sadyaṃ iha vasaṃ sōḥīharaṃ tadā : "nābhunjiṃsantīdānīmī ;" *iti jāṇampi bhūpati.*
Pucchehhītaṃ ytena yuttanti bhuttīnāpucchehhī tē. Iṣi "nābhunjāma idānti," *vuttē kalamāsa pucchehhī sō.*
Kalaṃ vuttībhavī : "Evaṃ gacchekkhāma nagaraṃ" *iti* "Tuvaṃ gacchekka, mahārāja; vassāmaṃ mayā idha,"
"Evaṃ sālā kumārōyaṃ mahāhi sahaṃgacchataṃ ?" "Ayaṃhī āgataphalā, rāja, vīṇyādaṃ sāyaṃ,"
"Apekkhamānā pabbajjāṃ, vassatambhikkusantīhī : idāni pabbājyissāma imaṃ. *Tvaṃ gacchekka bhūmipa.*
"Pāṭhā rathaṃ piṇḍiyaṃ, tvaṃhī tathā thitā, puraṃ gathāti :" *thirē vanditvā :* Bhaṇḍuṃ nitvākaṃtīkaṃ,
Pucchehhī thirādhikāraṃ. Sō vaṇṇo sabbhamaḥhāsi. Sō thiraṃ gotvālī, tathā : sō "labbā mi ?" *iti chintayī.*
Bhaṇḍuṃ gahāḥhāsiṃsa gathā mālāṃ naraṃsaraṃ apādei naraḥhāvaṃ, "sō pabbajjema imaṃ ;" *iti.*
Thirē taṃ gāmasīṃdāyaṃ tammaṃyīva khaṇṇē, aḥā Bhaṇḍukassa kumārassa pabbajjāmaṃpapaṃpadāṃ.
Tammaṃyīva khaṇṇē sōccha arahattaṃ apāyayī. Sumanāṃ sāmanēraṃ taṃ thirō dānṭayī tatā,

(of Buddha). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered); he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour;" the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, mahārāja; we (said the théro) will tarry here." "In that case, allow this young prince (Bhandu) to accompany us." "Rāja, this (prince) having attained the 'āgata' sanctification, and acquired a knowledge of the religion (of Buddha), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théros, and called aside Bhandu, he made inquiries regarding the théros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théro (was the son of his ally Dhammasōkō) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gāmasīṃdāya" (ground duly consecrated with land limits) the théro performed the ceremony of ordination, and of elevation to the order of upasampadā, of prince Bhandu; and instantaneously he (Bhandu) attained the sanctification of "arahat."

Thereupon the théro addressed himself to the sāmanéro Samano: "It is the hour

"*Dhammaevanarakālaṃ taṃ ghōsikkā*" apucchēhi. *Sō saevantō "hittakaṃ jhānaṃ, bhāṭṭā, ghōṣamāṇā"* itī.
"Sakālaṃ Tambapaṇṇī!" evuttī *thēro*: *idāhiyā idavutō sakālaṃ Lankā dhammaḍḍamaghōṣayī.*
Rājā nāgachattukktis Sōḍḍipassā nisidiya, bhaddantānaṃ ravaṇā sutud, thērānuttikapēṇyī.
"Upaddasēna atthitī?" āha *"āntthi upaddaso; sōṭṭā Sāmbuddhāwachanaṃ kīlō ghōṣipīto;"* itī.
Sāmanēro ravaṇā evutā, bhūmā, devatā aghōṣayā: anukkamaṃ sō saddō. Brahmaḷokaṃ anuvuḷhi.
Tīna ghōṣā dīdānaṃ sannipāḷo mahā ahu: samachittasuttaṃ dēvī thēro tasmā samagama.
Asaṅkhiyānaṃ dīdānaṃ dhammaḍḍisamāyō ahu: bahū nāgāsupaṇṇācha saraṇēva paṭṭhahāna.
Yathidā Sāriputtaṃ suttāṃ thērāna bhōṣatō, tathā Mahindathērāna ahu dīvarāmagama.
Rājā pabbhātē pāhisi rathā: sārathī sō gatō "arōhatha rathāṃ, yāma nagaraṃ?" itī tēbavē.
"Ndrōgāma rathāṃ," "Gacchha," "Gacchhāma tawapachchātō;" itī evatēva pēṇēva sārathī: *immanōrathā*
Wheṇamabbhuggantvā tē nagaraṃ puratthātō paṭṭamaṃ thupaṭṭhānaṃhi otarīna mahiddhikā.
Thērihi paṭṭamaṭṭhānathēriyaṃhi katakhiṭṭiyan' ajjāpī evachchātē tīna ravaṇā "paṭṭamachēṭiyāṃ."

of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the théro "over the whole of Tambapanni (only);" calling out, by his supernatural power his shout (resounded) all over Lankā.

The king hearing the call of these pious persons while mounted on his state-elephant near Sōndipassē (in the eastern quarter of the town), dispatched (a person) to the residence of the théro, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sāmanēro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmā world. In consequence of that call, a great congregation of devos assembled. In that assembly the théro propounded the "samāchitta suttan," (or the discourse of Buddha "on concord in faith.") To an asaṅkiya of devos, superior grades of blessings of the religion were obtained. Imnumerable nāgas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théro Sāriputto, so on that of the théro Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the thēros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dagoba (Thūparāmo) was built. From this event, to this day the spot on which the thēros alighted is called the first chetiyo (dagoba).

*Ruññā théruganañ sutheḍ raṇṇe antipuriṭṭhiyā théradussanannichehhiṃ gāmaḍ tarma mahipattī.
 Antheva rājjawatthevaṃ rammañ kāvīṃ maḍḍhapañ, itthi wāthapapphāhi cchadditañ samalaṇḍakatañ.
 Uchehāsiyyā wiramānañ sutattā thérasantiki kaṇḍhi uchehāsaṇṇe thērā nīsiḍḍiyya ankhōticha;
 Tadantari jārathī e thēri diwaḍ tahiñ thiti chivurañ pārupantā ti ativimhitaḍḍanaḍ.
 Gaṇṭhaḍ raṇṇe nīpēḍiṇi: sutheḍ sahañ mahipati "nīvajjanañ nakarisaṇṇi piṭṭhakēṣṭi," uchehhiṭṭa,
 "Siddhaddhummawatttharapañ paṇḍapīṭhāti" bhāsiya: gaṇṭhaḍ patipathañ thēri makkachhehañ abhinēḍiyya.
 Mahāmmahindathērasaṃ katthiḷḷo pattamaḍḍiyya, makkārapajjāwiddhiṇā purāñ thērañ paṇḍayī.
 Diwaḍ dānappayyaṇṇi uttamaḍ viyākaraṇa itti; "gahitā pathavei mēhi; dīpi hesaṇṇi āsaraḍ,"
 Nariḷḷo pājayantaḍ ti thēri eṇṇi purāṇaṇṇi tattha ti dānappiṭṭheṣṭi nīsiḍḍiṇa yatharahañ.
 Te yāga khajjābhajjīkhi sayah rājā atappayī, nīṭṭhiṭṭi bhattakichchamhi, mayā upanīḍiḍḍiyya.
 Kaṇṭṭhavaṇṇapūṇjassa Mahānāgaṃ jayikāḍ wasaṇṇi rājagehēva pakkosaḍpēṭichchāḍḍaṇa.
 Agamma Anulā dāwī, paṇḍu itthiṇiṭṭhi ed, thēri wāḍḍiyya pūjṭheḍ ikamaṇṇapūṇjheṣi.*

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théro, became desirous of being presented to the said théro; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the théro (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théro would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dagoba was subsequently built) observing the théros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "they will not seat themselves on chairs." And having given directions, "spread sumptuous carpets;" proceeding to meet the théros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théro Maha-Mahinda his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théro into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."

The sovereign making offerings to the théros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulā the consort of his younger brother Mahanāga, the sub-king, who was an inmate of the palace.

The said princess Anulā proceeding thither, together with five hundred women, and having bowed down and made offerings to the théros, placed herself (respectfully) by the side of them.

PANNARASAM PARICHCHEDO.

"*Hotthiriddipi samādhā*" iti tattha samāgatā tē Nandanawānī sammi dakkhiṇādhārato bāhi,
Rājyāyāni ghanakābhāyā itatā nilasiddhā, paṇāpīsuṇ dīnāni thēraṇā siddhā nard.
Nikkhamma dikkhinaṇḍarā thēra thuttha nīziddhā, mahāśūlānādhāgama itthiyo, bahukā tabhā,
Thēraṇ upanissiddhā uyyānā purayāntiyo ; "*bālapāṇḍitaruttā*" tān tīsaṇ thēro adāyā.
Sahassa itthiyo tēro pathamaṇ phulamaññhagā ; ewaṇ tatthiṇa uyyāni saṇṇābhāssaṇḍe ahu.
Tatā thēra nikkhamiṇa "*yāma* pabbatā," iti ; rāḥiyo paṇinīdīrūn, iṭṭhā rāḍ upāgami.
Upāgammābhāvaṇ thēraṇ "*sāya* dārūka pabbath, iḍḍiwa Nandanuuyyāni, nīwāso phātuka," iti.
"Purasa aṇḍhāṇḍāntā ādīrūpanti," bhāṇṇi ; "*Mahāmeghawanuuyyāna* nādi dūrāti antiki,"
"Ramaṇa aḥḥāḍāḍāpīṭṭā nīwāso tattha rōḥiṭṭe nīwattitabbā bhānti," Thēro tatthā nīwattiyi.
Tamaṇ nīwattitabbānāhi Kadamboadiyāntiki "*Nīwattachīṭṭā*" nāma ketaṇ muchchati chēṭṭān.
Tān Nandanā dakkhiṇiṇa sāna thēraṇ rathānādhā Mahāmeghawanuuyyāna pācīnādhārakāntayā.
Tattha rājagharā sammi manḍapāṇḍāni siddhāṇā siddhāni attharāpīṭṭā "*saṇṇatthā* sukkaṇ" iti.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the thēros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēro. The thēro propounded to them the "*bālapandita*" discourse (of Buddha). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing ; and the thēros saying, "Let us return to the mountain" (*Missā*) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thēro, he thus spoke : "It is late ; the mountain also is distant ; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient ;" (the king) rejoined, "The pleasure garden Mahāmegā (formed by my father) is neither very distant nor very near ; it is a delightful spot, well provided with shade and water ; it is worthy, lord ! of being the place of thy residence, vouchsafe to tarry there." There the thēro tarried. On the spot ("*nīwatti*") where he tarried on the bank of the Kadambo river a dāgoba was built, which (consequently) obtained the name of "*Nīwatti*." The royal owner of the chariot himself conducted the thēro out of the southern gate of the Nandana pleasure garden into the Mahāmegā pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

Rājā thirāhiwaddetwā amahakaparinditā parā pāmī; Thirāta tañ rattiñ tattha te wasā.
Pabbatigāma papphānā gahetwā dhuraṇipati thērā upachāḥa wadditwā, piṇetwā kuzumāḥiṇa, ["phāṇṇa,"
Pucchāhi, "kucchāhi sukāṇā; watti uyyānā phāṇṇaḥ?" it- "sukhāñ wāṭṭāñ, mahārāja, uyyānāñ" yati
"Arāṇā kappatā, bhante, māghasāḍḍi?" apucchāhi; it- "kappatā," it- watwāna kappākappānāḥāwido,
Thērā Wīlasmāndarāmaṇi paṭiggahānamāsewā, Tañ rutwā alhatthā it- tatthahatthā mahājāne,
Therānaṃ māndānathāya, diwetwā Anulā gataḥ vaddhiñ pañcharutittthi dūtiyāñ phalamajjhagā,
Sama pañcha sādā dīwā Anulāka mahipatiā "pabbajissāma dīwetthi?" Rājā thiramaṇḍeḥa it-
Pabbajjitha imdyāhi? thērā dha mahipatiā "makappatā, mahārāja, pabbajjētaññhiyāhi nā."
"Atthā Pāṭaliputtāmañ bhikkhūnā me kantiṭhikā Saṅghamittāñ nāmaṇa wissutā it- bhāssutā;
"Nariṇā, Samānāssa mābhāḍḍhi dāminatā dukkhinā sakkāmaḍḍaya tatthā bhikkhūnāyā wāḍ,
"Agacchhatthi piṇḍi rāṇā it- pīṇḍantika; pabbajissāmi it- thērā agatā itthiyā imā."
"Sikkhātī" watwā, gaṇhitwā rājā bhikkhūramuttamañ, "Mahāmaghāṇayyānāñ dāmaḥ māghasāḍḍi" it-

The monarch having respectfully taken his leave of the theros, attended by his officers of state, returned to the town. These theros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the theros; bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified thero thus replied to the inquirer of his welfare: "Mahārāja, the pleasure garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Wāḥūwana pleasure garden had been accepted (by Buddha himself from king Bimbisāro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulā, who had come attended by five hundred females for the purpose of doing reverence to the thero, attained the second stage of sanctification.

The said princess Anulā, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the thero, "Vouchsafe to ordain these females." The thero replied to the monarch, "mahārāja, it is not allowable to us to ordain females. In the city of Pāṭaliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittā, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that thērā (Sanghamittā) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahāmego pleasure garden to the priesthood," poured the water of donation on the hand of the thero Mahindo. On that water falling on

Mastādothēroṃa heri dakkhiṇodakamāhārī, mahiyā patitā togā, akampittha mahāpāṇā;
"Kamū Kampitī dhūmitī" dhūmipāḥi apucchāhi taṃ "paṭiṭṭhitatta dīpavāhi idhaṃvuddhī" sōbhavā,
Thēroṃa upandhuṃ jātīpupphāṃ jātīma thēro rājagharā gantvā tava dakkhiṇāta thito,
Rakkhāpāṇa ti aṭṭha pupphāḥuṭṭhi sammakiri-tattāpi puthama kampi" pūṭṭhe tavaṃ kāravaṃ
"Dhīsi tinnā buddhānaṃ kālāpi jātā mālakā, narimā, saṅghasammantthāḥ bhāṃvanti idhaṃpi.
Rājagihā uttarasā chārupokkharavā agā tattakāma pupphāḥi thēro tattāpi akiri.
Tattāpi puthamā kampi : pūṭṭha tavaṃ kāravaṃ : "jantāghārapokkharavā ayaṃ heranti, dhūmipā."
Tavaṃ rājagharavā gantvāna dvārakopphārā tattakāma pupphāḥi taṃ thānaṃ piyagā ti.
Tattāpi puthamā kampi hatthālaṃmatimāsa rājā taṃ kāravaṃ pucchāhi thēro tavaṃ kāravaṃ.
"Imavāhi kappi buddhānaṃ tinnā bodhirukkhaḥ doctvā dakkhiṇā sikkā rōpitā idha dhūmipā."
"Tathāgataṃ amhānaṃ hatthāḥkampi dakkhiṇā imasāyāgiva thānami paṭiṭṭhivanti dhūmipā."
Tatōgavā mahāthēro Mahānāgalānāmakā tattakāma pupphāḥi tamiṃ thānaṃ sammakiri."
Tattāpi puthamā kampi : pūṭṭhe tavaṃ kāravaṃ : "Saṅghasupāsathāgārā idha heranti dhūmipā."

the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the thēro. The thēro (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Mālako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The thēro, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Lōge," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the thēro (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted."

Thereafter the great thēro repairing to the spot called "Mahamuchalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the uposathā hall of sacerdotal rites to the priesthood."

*Panhambamālakajjhānā tatōgama mahipati, supakkā āmbapakkānha wassagandharasuttamañ,
 Mahantañ npanādmāsi rājā nyyanapūlako: tañ thērañ pañādmāsi rājā atimanōramañ.
 Thēro nisidamākarañ dāsiñ jannhitāhito attharāpāsi tatthēva rājā attharapañ marañ.
 Adā tattha nīnnañsa thērañmhañ mahipati: thēro tañ paribhujjitañ rōpanatthāya rājā.
 Ambatthikañ adā rājā tañ ayañ tattha rōpayi, katthā tassōpari thēro dhāwē tattha wirulhiyā.
 Tañ khaṇa yēva hījamañ namhānikkhamma aṅkuro kamindā mahārakkhō patlapakkadhara ahu.
 Tañ pūjāhāriyañ diwā paridāyañ varājika namanamandā atthāsi thēra hatthatanuraha,
 Thēro tadā pappamaññhiñ atthatattha samohiri: tatthāpi puthawē kampi: pūjāhāsaṅkha kāraṇa.
 "Saṅghasuppannāśādhāyāñ onēkēsañ, narādhīpa, saggamabbhijanañthānañ idāñ thērañ bhāwissati."
 Tatō gantwā Chatwasāla thānañ tattha samohiri: tātthakānēva papphāsi kampi tatthāpi mēdāsi.
 Tañ kampihāraṇañ pucchāsi rājā: thēropi iedhāsi "tiṇṇannañ pūbba buddhānañ rājyūyāna pūṭiggaha."
 "Dānawatthundbhikhaṇā dipamāsi sabbatō, idha thapetvā bhājiya samaghe Sugataṇaṇa."*

The monarch thence proceeded to the Panhambamāla (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the thēro. (As no priest can partake of food without being seated) the thēro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rājā on that spot had a splendid carpet spread out. To the thēro there seated, the monarch presented the mango. The thēro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thēro washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the thēros.

At that moment the thēro sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Chattusāla (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the thēro thus explained himself to the king: "(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

"*Idāni paṇa thāthikā chatussiddhamimeti magbāsa lubbhuttāggaṃ bhāṇanti surādhīpa.*"
Mahāthēpa thāthikānaṃlīlā phāṇavīṭṭā, tatā agāṇḍā mahāthēra Mahāpāḍi dīpaḍḍipakā.
Tadā antā parilāhīpā vājyagāṇḍa bhāḍḍilā Kakudhābhayā āhu wāpī tassāpari jāṇṭīkē.
Thāparahā thāḍḍīnā dā thēri takā pūtī vāṇā chāmpakapoppāṇā pūtākūṇṭhā dāraṇ.
Tāḍ chāmpakapoppāṇā vāḍ thāṇḍapāṇāyī : thēri chāmpakapoppāḍḍīlīkī pūtīnā tēn phāṇ.
Tatthāpī pōthawī kappī : vāḍ nā kappāḍḍipāṇā pūḍḍīlī : thēriṇḍapāḍḍīnā āhu tassāṇḍipāṇā.
"Idā thāṇā, mahārājā, chātubuddhāṇḍakūṇṭhā thāpārāṇā hitatthīyā sukhatthīyācā pāyīnā.
"Iṇṇāhi kappī pōthāṇā Kakusandhā jīṇā āhu, tassāḍḍhammāṇāḍḍī tatthā wāḍḍīkḍḍāṇḍapūtī,
"Māhātīthābhayā dā Mahāmēghāṇā lāḍā nāgārāḍḍī Abhayaṇḍā pūvattīnā dīpaḍḍā,
"Kadambāṇḍīgā pāri tatthā vājābhayā āhu : Ojāḍḍipōti nāḍḍā āyā dīpā tadā āhu.
"Rakkhāḍḍī jīṇāḍḍīthā vāḍ pājārāḍḍī āhu. Kakusandhā dāṇḍā tēn dīḍḍī tassāḍḍāṇā,
"Tā pōṇṭī vattāṇḍāyā pūcattīkā dāṇḍācācā kōṇāḍḍī nāḍḍī dīpaṇḍī karāḍḍī bāṇḍḍī.
"Chātṭīnā vāṇāḍḍī tādīkī parimāḍḍī nāḍḍāḍḍāṇā offhāḍī Pīṇāḍḍīpāḍḍī pūḍḍī.
"Sambuddhāṇḍāḍḍīnā vāḍ pājārāḍḍī līḍā, upāṇṇā mahārājāḍḍīpāḍḍī vāḍā tadā,

instance, also, O ruler of men, on the very same site the Chātṭasāla will be erected, which will be the refectory of the priesthood."

From thence, the chief thēro Mahāṇḍo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhas) from those which were not consecrated, repaired to the spot where the great dāgoba (Ruāṇḍelli was subsequently built). At that time the smaller Kakudhā tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dāgoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the thēro explained the cause in due order. "Mahārājā, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a dāgoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahāmēgho pleasure garden was then called Mahātīthā. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapura.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojāḍḍipo.' In this land, by the instrumentality of the Rakkhasas (especially Pūṇāḍḍī) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dēwākūṭa (Adam's peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was sub-

"*Tattha tithi addhithasi, narissara, 'munisaro sabhimañ ayya pavanta Ojasi pañhi māsava.*
'Aganta hama sabhava manasa manavanthiñ, agacchanta akicchhena khilpanachipi' mahamuni."
"Oghasantañ Manudāñ tañ, bhikkhūnāñ paṭṭaṇṇa, rājasa nāgarācchiva dīpa khilpana upagamañ.
"Dīpaṇi hāsi dānathāñ māsava dāna tathā gata dīpaṇi itī māññiñ samāghaṇa Lōkandipāñ.
"Rājā so Manirājāñ tañ atthapāṇi vāṇiñ nimantayitva bhaddhā ānetva pūramālikāñ.
"Samāghamañ Manindassa nāgarācchamāñ samāghamañ thāna manābhāñ chintiyā.
"Kāritā māññapī eamā pāṇiñ māsava tañ nīdipāñ Sambuddhañ samāghaṇa loka bhaddhā.
"Nīdānampāṇi pavanta samāghaṇa Lōkandipāñ dīpa manasa dīpañ paññakāri manāṇi.
"Attanā khajjabhojithi tithi tekkhathāñ 'santappiñ samāghaṇañ rājā so Lōkandipāñ.
"Loka pāññakā bhaddhā tañ nīdānāñ Jinassa so Mahātitthakavayyañ rājā dānāñ pūrañ.
"Akāpāpāṇi Mahātitthā manī tañ paññakā buddhena akāpāṇi mahāmanā.
"Rājā so nīdipāñ dhammañ dīpa nāgañ: chāṭṭhā sahaṇā pāṇi maggaṇaṇi tañ.
"Dīpaṇi dāna katuṇṇa Mahātitthānāñ Jīva maggaṇaṇi gāṇaṇi bodhithā dānañ mahāñ.

duced. O ruler, the muni, lord of divine sages, remaining there (on Dēwakūto) thus resolved within himself: 'Let all the inhabitants in this land Ojasi, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'ball' offerings to the dēvatās, conceived that the ruler of the world and his sacerdotal retinue were dēvatas. This king (Abhaya) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanweli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahātitthā—a worthy dedication. At the instant this Mahātitthā garden, embellished with (even) unsensational flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalañ." The vanquisher having, enjoyed his forenoon rest in the Mahātitthā garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddha indulged in the samādhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-

- "*Nisīnā tatthā appetvā samādhīṃ wuṭṭhito tato* : iti ekintayī Sambuddhō hitattha dipavāsīnā.
'Adāya dakkhiṇā sākheṃ, bādhitā mī Sirisāto dīdāyitva Rājanandā bhikkhūṃ saha bhikkhūṃ.'
"Tassa taṃ chittamānāya sā thēri tadantaraṃ gaheṃvā tattha rājānā upasākaṃmā taṃ tarā.
"Lēkhaṃ dakkhiṇā dākhaṃ dīpetvāna mahiddhikā maṇḍallāya ebhīdantaṃ tīlāṃ khemakapāṇā.
*"Idāhiyā bōdhimāḍāya sā paṇḍitaṃ bhikkhūṃ : idāhīṃvā, mahārājā, dīvatā pariveditā,
*"Sāmaṃ sakaṃvā taṃ Sambuddhina paṇḍitā thapisi dakkhiṇā tatthā taṃ gaheṃvā Tathāgato,
*"Patitthāpītaṃ mādāsi bōdhi raṇṇā bhayaṃvāna Mahātitthamhi uyyānē patitthāpīti bhūpati.
*"Tatā gantvāna Sambuddhō itā uttarato paṇḍ, Sīrivamāḍāḥi ramā nīdīṃvā Tathāgato.
*"Jānāna dhammā dīdāsi : dhammābhīṃvānā tāhī vīṇāyā mahārājā paṇḍānā dīi bhūmā.
*"Tatāpi uttarāṃ gantvā thūparāmaṃvā, sō Jīnō nisīnā tatthā appetvā samādhīṃ wuṭṭhito tato.
*"Dhammā dīdāsi Sambuddhō parisāya tāhī paṇḍ, dāpāna sakaṃvāni puttamaggaphalaṃ aṇṇā.
*Attānō dhammakarakaṃ manussīnāṃ namāsitvā, dātva saparivārāṃ taṃ thapetvā idha bhikkhūṃ.
*"Saha bhikkhū sahaṃvā Mahāḍīmaṇḍa sīvakaṃ thapetvā idha Sambuddhō tato pāhīnato paṇḍ,
*"Thitō ratanamāḍāṃvā janaṃ samunassūtiya : asaṅghō sahaṃvāggaṃvā Jambudīpā Jīnō aḍa.**********

tants of this land, let the chief thēri Rājanandā, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisā bo-tree, (obtaining it from Khēma-rājā at Khēmawattinagara in Jambudīpō).’ The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khēmo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by devatās, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahātitthā. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of ‘Sirisā,’ propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thūparāma dāgoba, and having indulged in the “samādhi” meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of ‘maggaphala.’ Having bestowed his own dhammakarakaṇ (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahādēvo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamāla square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudīpō.”

- "*Imamhi kappi dutiyō Kōṇāgamanaṇḍiyakō ahu sabbawidu satthā sabbatōkōnukamapako.*
 "*Mahānāmaṇḍhayaṇ dāi Mahānighawanaṇ: idaṇ Paḍḍamaṇa puranaṇa dākkhinda diḍḍahu.*
 "*Samiddhō nāmaṇḍina tatthā rājā tadda ahu, nāmaṇu Waradipōti ayaṇ dipō tadda ahu.*
 "*Dubbuddhipaddawō ettha Waradipō tadda ahu. Jivō sō Kōṇāgamayō divedāna tadupaddawaṇ.*
 "*Taṇ hantvō sattaṇṇayaṇ paṇattiṇ sāmanasācha kātūi imamiṇ dīpatmiṇ karuṇābhāṇḍitō.*
 "*Siṇḍa dākkhū sahaṇṇi tādāhi parivāritō naḥḥaḍḍamma atthāsi naghē Sūmanakūṭaḥi.*
 "*Samāyuddhasānubhāṇḍiṇa dubbuddhi sū khayaṇ gatā sāsantarahḍḍantaṇ dubbuddhiṇa tadda ahu.*
 "*Tattha jhītō udhīṭṭhāsi, varisaṇa, munissarō 'suddhimaṇ oja pasanta Waradipamhi mānuṇā.'*
 "*Agantu kamaṇ sabbāwa manussa mamasantikaṇ: āgacchhantu āgacchhina khippaṇ chāti' Mahāmuni.*
 "*Obhāṇṇaṇaṇ Munidaṇ tē dāḥḍantaṇcha pubbataṇ, rājācha nāgarāḥḍawa divedaṇ khippamupāgamaṇ.*
 "*Diveṇḍaṇ baliddantaṇ manussaṇa tahiṇ gatā dīveṇḍaṇ itī māṇṇiṇu saraṇghaṇ lōkandayakaṇ.*
 "*Rājā sō munirājaṇ taṇ atihattōḥi wāḍiṇa, nimaṇṇayitvō dhaṭṭeṇa ānetvō purasantikaṇ.*

"The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kōṇāgamano. The capital then called Waddhamāna was situated to the southward, and this Mahāmēgo pleasure garden was called then Mahānāmo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kōṇāgamano observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakūto (Adam's peak).

By the providence of that supreme Buddha, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Dēwananpiyatisso) the lord of munis, himself the Mahā muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Waradipo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'balli' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were devatas.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

"*Saṃgāhassa Munindassa nāgajārāhamuttamaṃ saṃgāyamaḍḍhaṃ thāmaṃ amāśiḥanti chintiya.*
"Kāritā maṇḍapaṃ rammaṃ pullaṇḍeṣu mariceṇ taṇ, niraḍḍhāsi Sambuddhaṃ saṃgāhaṃ iha, bhūpatti.
"Nisinnampiṭṭha paṇḍitā saṃgāhaṃ Lokanāyakaṃ, diṭṭiṃ manussaṃ āsiṇṇaṃ paṇḍitāreṇaṃ samantatā.
"Attanō bhajjaḥḥijjhi tīhi tē pāḍhatthiḥa saṃtappāsi saṃgāhaṃ taṇ rājā sō Lokanāyakaṃ.
"Idhiva paṇḍitā bhaddhā taṇ nisinnassa Jinassa sō Mahānāmaḥaṃ nyyānaṃ rājā sō dakkhiṇaṃ purā.
"Akāḍapupphā laṅkāre Mahānāmaṃ taḍā paṭiggahitē Buddhēna akampittha mahamahi.
"Etthiva sō nisidhiva dhammaṃ dēvīnā nāyakaḥ, taḍā tīḥa saṃsāraṃ paṭṭā maggaphalaṃ turā.
"Dibbawhiraṇ katvāna Mahānāmaṃ Jinō sāyaphaṇḍayā gantvā puḍḍhabodhiṭṭhitaṃ mahā,
"Nisina, tattha appiṭṭha samādhī, wutthitō tatā, iṭṭi chintesi Sambuddho ātattāsaṃ dipaṇḍanaṃ.
"Adāya dakkhiṇaṃ sō taṇaṃ muniḍḍumāra bōdhitō dyāta Kanakadattaṃ dakkhiṇaṃ saḥaḥikkhūnā,
"Tama taṇ chittamaṇāya sō thēri tadantaraṃ gahetvā, totthā rājānaṃ upasāṇamma taṇ toraṇ.
"Lūkaṇ dakkhiṇaṃ dāya dāyithēna mahādhakkō manāḥaya chhindantaṃ thēraṃ hēmaṇḍāhaka.
"Idhiva bōdhiṇḍaḍḍya sō paṇḍuṇḍaḥḥikkhūnā, idhā gantvā mahārāja, dēvatāparimārītā.

"for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddha and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmō—a worthy dedication. At the instant that this Mahānāmō garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of "magghaphalaṃ."

The vanquisher having enjoyed his forenoon rest in the Mahānāmō garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the "samādhī" meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sōbhawattī, at Sōbhawattinagara in Jambudīpa).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sōbhawattī) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by dēvatās; and placed the golden vessel on

- "*Sammavappakatthān tañ Sambuddhina parārītā thapēsi dakkhiṇā haṭṭhē tañ Tañ gahetvā Taḍāgato,*
Paṭiṭṭhāpētu veyyabbdā Samulūhassa uttañ tañ Mahānāmami uyyānti : paṭiṭṭhāpēsi būyati.
Tato gantvāna Sambuddho Sīrisamālakuttarē Jinassa dhammañ dīṇsi nisinno Nāgamalaki.
Taṇ dhammañ dīṇvānā rufvā dhammābhīramaya tañ, vīsatiyā sahasānā pāyānā āsi, bhūmipa.
Pubbabuddhānānā tañ thānā gantvā taduttarañ nisinno tattha appetvā samādhīñ mutṭhītō tatō.
Dhammañ dīṇvā Sambuddho parivāya tañ pona dasapānāzakaṇṇi pattā maggaphalañ ahu.
Kāyabandhanābhattān vā manussihī vasaṇṇitān, datvā saparivārañ tañ thapetvā idha bhikkhūn.
Sakāhikāka sahasānā Mahāsumbhaśāṇakān thapetvā idha Sambuddho brañ ratanamālaki.
Thutvā Sudassanamālā janā samunāsaṇṇi, savaṅghā nubbhaṇṇaggaṇa Jambudīpañ jinō agā.
Imaṇhi kappi tatipen Kassapo gāttanō jinō ahu, saḍḍavāḍḍā, tatthā sabbalōkānukampakō.
Mahāmēghawānā āsi Mahāyāgaruṇāmakañ, Wīḍaṇā nāmanaggaṇā paṇḍhāyā dīṇyaka.
Jayantō nāma nāmena tattha rājā taidā uha, nāmena Maṇḍadīpōti agā dīpō taidā ahu.
Taidā Jayantarūṇṇōcha vaṇṇō kavittābhūṭuṇa yuddhañ upaṭṭhānā āsi himmañ sattaḥisānā.

"the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahānāmō. The monarch planted it there (accordingly)

The supreme Buddha repairing thither, to the northward of the Sīrisamālakō, and stationing himself at Nāgamālako (where subsequently Thulathanako, prior to his accession, built a dāgoba, including the Sīlāsobbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupārāmo) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samādhī' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahāsumbo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamālako, thereafter at the Sudassanamālako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudīpo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesālānagara, was situated to the westward; and this Mahāmégō pleasure garden was called then Mahāsāgarā. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandādīpo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

- "Kassapo u dasubalo tēnuyuddhēna pāyitvā mahantaṃ viyāsamaṃ dīvēṃ mahākārūṇikō muniṃ ;
 "Taṃ haṃtēd uttawāyayaṃ pavattin sūtiyāmaṃchā, kātva sūtiyā dīpaṃtā karuṇābalachchiddā,
 "Iti uttiyā sahasāhi jādāhi pavimāritā, nibbhasāgumma atthāhi Subhakkūtanhi pabbatā;
 "Tatthāhitō adhiṭṭhāsi, 'narissara, munissarō sabbāmaṃ vijāpessantu Maṇḍadīpaṃhi mādussā'
 "Agantakāmaṃ sabbāmaṃ manussā mamasantikaṃ, āgacchhanta abicchhina khippasābhittā mahāmuni.
 "Oḷḷentā Muninā taṃ Oḷḷentānaṃ pabbatā, rājāha nāgarāchāna dīvēṃ khippaṃ upāgamaṃ.
 "Attanō attanā patta vijayāya jandā bhā, dēvatā bahiddhantā taṃ pabbatamupāgatā.
 "Dīvēṃ itī mahānāsa saṃāghān Lōkandiyakaṃ rājāha sō kumārāha yuddhamujjhiṃ vāṃhita.
 "Rājā sō muntrejan taṃ atihattābhāṇādiya, nimantagītva bhāṭṭāna dāvēd purasantikaṃ;
 "Saṃāghāna Munihāsa nāgijārakamuttamaṃ ramayitvā dīpānaṃ manasādhānti chintiyā.
 "Kāretī māṇḍapī ramatī palāṇḍiṃ varācucha vāṇāpāsi Sambuddhā saṃāghān idha bhūpati,
 "Nissānāmpidha pavantā saṃāghān Lōkandiyakaṃ dīpī manussā dātva pavatādeti sammutetā,
 "Attanō khajjābhāṇābhittā tīhi sō pāhācchāha santappitī saṃāghān taṃ rājā sō Lōkandiyakā.

"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakūto.

Ruler of men," (continued Mahinda addressing himself to Dewanānpriyatisso), "the lord of munis, himself the mahā-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandādipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dēvatās, imagined the ruler of the universe and his disciples were dēvatās. The king and the prince astonished (at the presence of the Buddha Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

- "*Idhīwa paccekha bhuttañ tañ nisintassa Jinassa sō, Mahāsāgaramaggiyānañ rajjadd. dakkhiṇaṃ waruṇā*
"Akālapapphālaḥārī mahāsāgarakananē patiggahitī Buddhina ukampittha mahāmahi.
"Ettīheva sō nisilhitvā dhammanādisi nāyako taḍḍa mienhaviṇi patta maggaphalaṇ tara.
"Dināwāhāraṇ katvāna Mahāsāgara kānanā āyayhē Sugatō gantvā pabbatōdakkhiṇaṇ mahā.
"Nisānā tattā appetiā samādhiṇ mutthitō tatō, itī chiṇṭasi Sambhuddhō hitatthaṇ dipamāṇaṇ.
"Adāya dakkhiṇaṇ sūhaṇ mama niggrōdhaśāhitaṇ Sudhammā bhikkhū itī itāni sahaśhikkhū.
"Tassa tūcchittamāggaṇ sā thēri tadānantaraṇ gahitvā tatthā rājānaṇ ipasārahama naṇ taraṇ.
"Likkhaṇ dakkhiṇadakkhiṇa dāpetvāna mahādhika mānāyā chālanāta phitaṇ kēmakādhakā,
"Idhīya bōdhimūḍāya sō panchavata bhikkhū, likkhāsvā, mahārāja, dēvatā pavēditā.
"Saruwanukajjhān taṇ Sambuddhina pavēriti, thapēsi dakkhiṇāṇ hatthi. Taṇ gahetvā Tathāgatō,
"Patitthapetvā raṇḍhā Jayantaṇ itaṇ taḥiṇ Mahāsāgaramaggiyānē patitthapēsi bhāpati.
"Totō gantvāna Sambuddhō Nāgamālaka uttarē jaṇassa dhammān dēsi mienā Sāhamālako.
"Taṇ dhammāntaraṇ sutvā dhammābhinnamāyō taḥiṇ ahu pūnasaṇḥasāraṇ chātuvānaṇ manajjādhīpa.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahāsāgara—a worthy dedication. At the instant that this Mahāsāgara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the 'maggaphalaṇ.'

The vanquisher having enjoyed his forenoon rest in the Mahāsāgara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samādhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Sudhammā, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigrōdho bo-tree (obtaining it from king Kisō at Bārānasināgara in Jambudīpō).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisō), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dēvatās; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Mahāsāgara. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Nāgamālako, and stationing himself at Asōkō (where Asōkō one of the younger brothers of Dēwānanpiyatisso, subsequently built a dagoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Dēwānanpiyatisso)

*Mahāpadamo Kunjarodeha ushō udgā samangalā, mawari nangali yattā pathame Kuntamālaka.
 Chaturangisi mahā(nō) ambhārīthi khattiyā, gahetwā nangalañ amuñ dīrāyittwā arindame :
 Samalānkata pucchagahana, andārdgañ dhañjā subhāñ, harichandanaochhapakeha, sannarejāda dāḍḍaḥaṇ.
 Adāmañ, pupphaharitañ amuggañ, luvunuggahyañ, toraṇaṇ Kūḍalāñ, jattādi gahitthiparivurita.
 Nānātorigamañghaṇṭha, kulāghapariwārītā, thulimungalugitthi pūrayantō chutūḍḍimañ,
 Sālakārañāñ dāḍḍi uḷḷakāḥṭṭapaghatthiḥcha mahaḍḍhaṇapūjaya, karantō, bhūmipō agā.
 Hīkārāḥcha purāṇāḥcha luvunāḍḍapadaḥḥkhiyañ, amāyagāmanatthinañ nadiñ patwā samūpaya.
 Kīṇa kīṇa nīḷittwa sīmā ettha patāḍḍitā : svañ sīmāgatthānañ icchhamāñā uḷḷāḍḍattha.
 Nadiyā Pāṇāḍḍitthamhī, Pāṇāḍḍakūḍāwātakañ : tato Kumbalawātantañ : Mahādīpañ tato agā.
 Tato Kakudhapālīyā Mahāānganañ tato : tato Khuddamadhūlāṇcha Maruttapokkharāyañ : tato.
 Wijayārāmaṇṇyāñ ettharāḍḍiḍḍakattagō : Gajakumbhāḍḍapāḍḍyañ, Thusawattikamañjhatō,
 Abhayapālāḍḍapāḍḍyañ, mahāsusāmañjhatō : Dighapāsāḍḍakaṇṇantō : kamāḍḍadīpa uḷḷantō,*

consecration). The superb state elephants Mahāpadamo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamālako, this monarch, sole ruler of the people, accompanied by the theros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wihāro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pāsāna ferry of the river to the Pāsānakuddawātaka (lessor stone well); from thence to the Kumbalawāta; and from thence, to the Mahādipo; from thence proceeding to the Kakudhapālī; from thence to the Mahāāngana; from thence to the Khuddamadula; from thence to the Marutta reservoir, and skirting the northern gate of the Wijayārāma pleasure garden, to the Gajakumbhākapāsāna; then proceeding from the centre of Thusawatti, to the Abhayapālākapāsāna; hence through the centre of the Mahāsusāna (great cemetery) to the Dighapasāna, and turning to the left of the

Uthatti dīcasi théro ranṇo gihunhi bhunṇiya; nisajjā Nandanamani suttan gomayapīḍikaṃ.
 Dīcayitvā dīsanāṃgā sahasanyesa mūlani pāpāyitvābhikkhūyasa Mahāmaghamani wati.
 Sattamāpi dīni théro rājagigumhi bhunṇiya; nisajjā Nandanamani dhammachakkapavattinā.
 Suttan taṃ dīcayitvā sahasanyesa mūlani pāpāyitvābhikkhūyasa Mahāmaghamani wati.
 Ewahi añḍhananannan sahasani juttadharā kīrayitvābhikkhūyasa dīnāsihā suttahi.
 Taṃ Mahānandanamanni wuchchatti tīna tādāni sānanā jōtikapṭhananti Jōtiwananā itī.
 Tisāramanhi kārasi rājā thāman dāte pāsādaṃ siḥa makkhāya sakkhāpibhāna mantikā:
 Pāsādaṃ kōḍḍhabhāni dā, so tīna taṃ taṃ Kālapasādapariwēnananti taṃ saṅkhamupāgataṃ.
 Taṃ mahābhōdhi gharāṃ lohupāsādāmanācha, Sāḍḍakagganā kārasi Bhattasālanā sādhanā.
 Bahani pariwēnāni, sādḍhupāḍḍhāraṇṇipicā, vuttitthāna dīcayitvāna yakkhā tīna kīrayi.
 Taxa saḍḍanapāpasa saḍḍanapokkharuṇṇi tati Saṃbhūtapariwēnananti pariwēnāni pāmanchāḥ.
 Taxa chaṅkamitṭṭhāni dipadīpasa sādḍhanā, wuchchatti pariwēnantaṃ Dighachankamanā itī.

On the sixth day, the théro, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapīḍikaṃ" discourse (of Buddho), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahāmego garden.

On the seventh day, the théro having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavatthannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahāmego pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahāmego garden; and from the circumstance of its having been the place where religion had first (jōti) shone forth, the Nandana pleasure garden also obtained the name of "Jōtiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the théro's accommodation, on the site of the (future) Thupāramo ḍāgola, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kālo). That incident procured for it the appellation "Kālapasādapariwēnan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lōlapāsāda, the Sāḍḍakagga, and Bhattasāla halls. He constructed also many pariwēnas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwēna which was built for this sanctified (théro) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwēna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachanka-

*Aggappulak sandapattā samāpajjagāhā sō Phalaggapariwénanā etā tina pavuccchati.
 Apassigā apassā tē thēro yuttā ulūthi sō. Thērapassayapariwénanā etā tina pavuccchati.
 Bakkamaruggaṃ gattā upāsiṃ upucchē tū tūlaka tū Marugandapariwénanā pavuccchati.
 Sāsāpati tassa rāgaṃ thērasā Dighasandanā kārīti Chubbādhakā mahāthamābhāhi utthāhi.
 Dighasandanaputā parivēnanti tū tāhā vuccchati parivēnanti pumukkaṃ pumukkaḥ dānā.
 Dēvānampiyā wachanāyagulanābā Lakkāyā pethamādanā wihāraṃ rājā sō samāti Māchchāhimulatharāṇ
 dyaṃmdechāyamatimūttā kārāyittakā.*

Saṇṇappasādanāyagattāya katā Mahāmaṇā "Mahāwihārapatiṇṇaṇā" adma pavārasamā paricchēda.

SULASAMĀ PĀṬICHCHHEDO.

*Purā dhuritvā pindāya karitvā janānāgahā, rājagēhamā hīmagantā karontā rājānāgahā.
 Jāhānānāsi thēro Mahāmaghavanā māsi dālhiṃ sukkaṃpākhāsa tērasā dīwā sō pana,
 Rājagēhamā bhunjitvā mahāraṇṇā mahāmati mahappanādasuttaṃ tū dāyitvā tatthēva sō,
 Itthi dakkhānāṇā icchhānā, tattha Chātiyapabbatā nikkhamma parimaddēdā ugā Chātiyapabbatān.*

manan pariwenan. Wherever he may have indulged the inestimable bliss ("phalaggan") of "samāpati" meditation, from that circumstance that place obtained the name "Phalaggapariwénan." Wherever the théro may have (apassiyā) appeared unto those who flocked to see him, that spot obtained the name of "Thērapassayapariwénan." Wherever many (maru) dēwas may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Marugandapariwénan."

Dighasandanā, the (sēnāpoti) minister of this king, erected for the théro the Chulapāsādo on eight lofty pillars. Of all the pariwénas, both in order of time and in excellence of workmanship, this pariwēna called the "Dighasandasēnāpoti" was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Dēwānanpiyātisso, patronizing the théro Mahā-Mahindo of profound wisdom, built for him here (Mahāwihāro in the Mahāmēgo pleasure garden), this first wihāro (constructed) in Lankā.

The fifteenth chapter in the Mahāwanso, entitled, "the acceptance of the Mahā wihāro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahāmēgo pleasure garden, on the thirteenth day of the increasing moon of "asāho," having (again) taken his repast at the palace, and propounded to the monarch the "mahāppamādan" discourse (of Buddha); thereupon being intent on the construction of the wihāro at the Chētiya mountain—departing out of the eastern gate repaired to the said Chētiya mountain.

* At which time history was completed, by the illustrious Mahāmaṇā Thero, between A. D. 237 and 277.

*Et wintittihī arahantō sabhā Chétiyapabbatā tattha wassoñ apaganhāñ akārañ vājamāgahañ.
Dhammanussā gantā gacchāntāñ lachaganañ, gāmanāñtāñtāñ yācchāmanupmekhācchā
atāyāntāñ paññachayañ wipulāñ akurānti.*

Sajjanappatāsamānāgatikkhāya katt' Mahāwansā " Chétiyapabbatānākhārapatiggahānāñ wāso " wāsañ parich-
(*Chétiyā*)

SATTARASAMĀ PARICHCHIHĪDĀ.

*Wāthāwansāñ pūndrāsa kattikapūñnamūsiyāñ, amōchāda, " mahārāja, " mahāthēro mahānanti,
" Chétiyapabbatā Sambuddhā, Sattā, wā : Manujādhīpa, anāthāwansāñ anāthāwā sattiñ wā pūññāñ īsañ."
" Bhāṇittha wāso, bhāṇtā, mā Sambuddhā nibbutā " itī dā : " dhātuyā dīṭṭhēva dīṭṭhā kōṭi Jina, " itī.
" Wāṇitā wā wāhippāyā thāpasa kārāñ : māyā karessāñ āhāñ thāpāñ. Pūññā jīvāthā dhātuyā."
Mantthi Sumanānti, " thēra rājānāmbrawā. Rājāna Sāmaṇāsañ tēñ. " kōṭi lachchāwā dhātuyā ? "
" Wāṇitā wā wāhippāyā māyāwā māyāwā, māyāwā māyāwā, māyāwā māyāwā, māyāwā māyāwā,
" Sittachchattāñ dhātuyā, tālāwāwāwāwā, Mahāwāwāwāwāwā, wāṇitāwāwāwā, wāṇitā.*

All these sixty two holy persons holding their "wasso" at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Mahāwanso, entitled, "the acceptance of the dedication of the Chétiya mountain wihāro," composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great théro of profound wisdom thus spoke : "Mahārāja, our divine teacher, the supreme Buddho, has long been out of our sight: we are sojourning here unblessed by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddho had attained 'nibbutā,' (and that a lock of his hair and the 'giwatti' relic have been enshrined at Mahiyangana.)" "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahinda). "I understand your meaning. (said the monarch), "a thūpa is to be constructed by me. I will erect the thūpa: do ye procure the relics." The théro replied to the king; "Consult with Sāmano." The sovereign then addressed that sāmanéro : "From whence can we procure relics?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the 'tālāwāchara' band, repair in the evening to the

"*Dhātu bhiddagguno, rājā, dhātuyo tattha tsechcheyyī,*" *icchāssa sāmānēro sū Sumano tū sūmānasa.*
Thērōtha rājakulato gantvā Chētiyapaṭhataṃ, ānātiya sāmānēraṃ Sumanaṃ sūmayyagatō ?
"Ehi tevaṃ, bhaddurā Sumana; gantvā Puppāpuraṃ vedhaṃ, uyyhāsi ti mahārājā tveva sū wāchanā sū wada."
"Sahayō ti, mahārāja, mahārājā Maruppiyō, pamaṇo buddhassamaye, thēpaṃ kārēnāmicchēhāti :
"Muniṃ dhātuyo dhi, pattāṃ bhuttānā Saṭṭhaṇḍo, sariradhātuyo mūli bahuvāhi samantikkē"
"Pattāpuraṃ gahitvāna, gantvā dīwāpuraṃ waraṃ, Sakkā dīwānāmināntaṃ ewaṃ sū wachanaṃ wada."
"Tilōkilakkhiṇiyassa dāṭṭhikādhātuka dakkhaṇaṃ tvaṇṭikamhi, dīwina, dukkhinakkhaka dhātuka :
"Daṭṭhaṃ taniṃ pūjhi : ukkhaṭṭhā dhi Saṭṭhaṇḍo : Laṅkālipassa icchēsi sūmayyagatō, nirddhiṇa."
"Ewaṃ bhantī" wada : sū sāmānēro mahādhātū, tū thēpāyēwa āgama Dhammāsoke sūmānasa,
Sālamulūhi thapitā mahādhātū tūhi sūhaṃ, kattikajanaṃpūjāhi pājayvānāna aḍḍha
Thārasa wachanaṃ wada : rājato laddhadhātuyo, puttāpuraṃ gahitvāna Himawāntamāpāgami.
Himawānto thēpēvāna sūdhātū puttāmuttamaṃ, dīwānāmuttikāṃ gantvā, thārasa wachanaṃ bhāsi.

"Mahānāgo pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddha had been distributed.

The delighted thero proceeding from the palace to the Chētiyo mountain, consulted with the equally delighted Sumano sāmānēro, to whom this important mission was to be confided. "Hither, thou piously virtuous Sumano proceeding to the celebrated city Puppāpura, deliver unto the sovereign (Dhammāsōko), the head of thy family, this my injunction. "Mahārāja, thy ally the mahārāja surnamed Maruppiyo ('Tisso-the-delight-of the devos,)" converted to the faith of Buddha, is anxious to build a dagoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkō, the devo of devos: 'King of devos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lankā."

Replying, "Lord, most willingly;" this supernaturally sighted sāmānēro instantly departed for the court of Dhammāsōko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the thero, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the devo of devos, he delivered the message of the thero. Sakko, the ruler

* Transferred from Dantapura to Ceylon in A.D. 310; and now enshrined in the Dalada-maligawa temple in Kandy.

*Dhātū oṣṣapanatthāya drabhi katthi (handhato, nāgo nā icchhitaṃ : vāḍa theraṃ pucchhānti taṃ manā,
 "Attanā bandhammakā idhaṃ oṣṣapanamicchhāsi : dhātū oṣṣapaṃsā tēva ad icchhānti" abhāsi.
 Andapetvā khaṇḍapīṭheva sabbhikkhūbhayaṃpīṭhā, sabbhikkhūbhayaṃpīṭhā ehiṇḍapetvāna taṃ manā,
 Alāṇarīṭhā bahūdhā, vāḍa taṃ thānānuttamaṃ, oṣṣapetvā katthiṇḍapetvāna dhātūna tathā thepāsi taṃ.
 Dhātūna khaṇḍapīṭhā thepētva tathākatthiṇḍapetvāna dhātūna thepāsi khaṇḍapīṭhā, vāḍa theraṃ pucchhānti taṃ manā,
 Bahu manāsi yāpetvā, itthiṇḍa khaṇḍapīṭhā : dhātūna khaṇḍapīṭhā, vāḍa theraṃ pucchhānti taṃ manā,
 Mahāmahindāthēro Mahāmahindānaṃ sabbhāna, sabbhāna sabbhāna tathā sabbhāna,
 Rattāna nāga upariyāsi taṃ thānaṃ sabbhāna : sabbhāna sabbhāna sabbhāna sabbhāna sabbhāna,
 Hattāna sabbhāna thēraṃpīṭhā, sabbhāna sabbhāna sabbhāna sabbhāna sabbhāna,
 Tathā dhātūna sabbhāna sabbhāna sabbhāna sabbhāna sabbhāna,
 Tasmā sabbhāna sabbhāna sabbhāna sabbhāna sabbhāna,
 Hattāna sabbhāna sabbhāna sabbhāna sabbhāna sabbhāna.*

he instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, " (The elephant) is delighted in having it exalted on the summit of his back : on that account he is unwilling that the relic should be taken down (and placed in a lower position)". The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahā-mégo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palm-tree trees, and remaining self-poised in the air, displayed itself; and, like unto Buddha at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by

*Manimari passititwā yāchitwā uarizavā; purissuā sokassu sāhapabbajī sāsank.
 Chātipi gamatthē āpi Dwāramāyālatōpiccha Wihāraḥajātōchāpi tathā Gallakapitthō,
 Tatōpatissagāmadēcha, pañchapāncha uttānīcha paḍḍajjā dārakā bhajjā jātāmadhā Tathāgatā.
 Kamma pūḍa, hāhīrācha, sabbā paḍḍajjā tathā sīṇasūhikkhūsamānā uḥissā Sīnasāmanā,
 Thūpārāmaṭi thūpārāmaṭi sīṇasūhikkhū mahāpatī ratanādāhi uḥissā eadā piyāmukārayi.
 Rājōrōdhā, hāhīrācha, amāhikā, nāgarā, tathā sabbā jīnapadāchīna pūḍakāna wissā wissā.
 Thūpārāmaṭi jātā wihāraṭi tathā dārayi. Thūpārāmaṭi tēnwa sūwāhā wissutā ahu.
 Sabbādhārasirukānchā parinibbānagatāpi Lōkanāthō janatāya hitān rūkhanāna
 sumābhānūthāḥāni: thūlā Sīnā hāhīrāchā.*

Sujanappasādanāyigattāyo katī Mahānāsi: "Dhūta dāgamaṇā nāma" sattarasamō paricchēdē.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattābhayo, being also a convert to the faith of the lord of "munis;" entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwāramandalo, Wihāraḥajo, Gallakapito, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dāgoba, Thūpārāma, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dāgoba) Thūpārāma, the king erected a wihāro there. From this circumstance the wihāro was distinguished by the appellation Thūpārāma-wihāro.

Thus the saviour of the world, even after he had attained "parinibbāna," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Mahāwanso, entitled "the arrival of the relics," composed equally for the delight and affliction of righteous men.

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*Mahābhikkhūna Saṅghamittatārinā andattā mahipati, thēraṃ waltasacchāsaṃ sarambā sakā gharā :
 Antōmasakāliṃsaṃ nāṇaṃ thēraṃmittā, sabbāmaśchāhiṃ ananetaṃ, bhāgiyāyāṃ suyā mātā,
 Ariththanamakāmaśchāṇaṃ tamāṃ kammaṃ nīyāsi, waltāṃ āmaśayitvā, taṃ itaṃ wachāsamabrahā,
 "Tato, sakāṃ gantvāna Dhammasōkaṃ santikā ; Mahābhikkhū Saṅghamittā thēraṃ dāyitāṃ ita ?"
 "Sakkhiṃsāmi ahaṃ, dāya, dattāṃ tā tātā itaṃ itthāgataṃ, pabbajitāṃ sacāṇaṃ lābhāhami mānānaṃ."
 "Evaṃ hotāti." - waltāna rājā taṃ dattā pāyāsi : sō thēraṃmaśa raājānaṃ rājānaṃ gāyha wāṇḍiya :
 āmaśayāṃkappakāṇā nikkhanta, dutiyā haṃ, dāyayuttaṃ Jambhūlā odāmaśayāṇa, pattiṃ.
 Mahābhikkhū taritvāna thēradāyitvāna yogataṃ nikkhanta dāyayitvā rāmaṃ Pappapuraṃ agā.
 "Anulā dāyitvā sabbāṃ pañchakāṇāṃ itthāna, uttipurikāṇāṃ tathā pañchamāṇāṃ,
 Dāyitvā wāṇḍiya, kādāya wātā, sacāṇaṃ pabbajjā pabbajitāṃ nikkhanta thēryāgamaṃ ;
 Nagāraṃkādāmaśi rāmaṃ, bhikkhūpaṇḍitaṃ kārāpitaṃ wāṇḍiya wātāṃ kappitāṃ itthāṇa,
 Upāsikāṇā itthāṃ wātāṃ bhikkhūpaṇḍitaṃ Upāsikāṇāṇāṃ itthāṃ kādāya wātāṃ."*

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the thero, of bringing over the great bo-tree as well as the theri Sanghamittā; on a certain day, within the term of that "wasso," seated by the thero, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Ariththo. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, repairing to the court of Dhammasōko, to escort hither the great bo-tree and the theri Sanghamitta." "Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the thero and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayujō," embarked at Jambhōkōlapattana.

Having departed, under the (divine) injunction of the thero, traversing the ocean, he reached the delightful city of Puppha on the very day of his departure.

"The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dāsasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the theri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dōnō. The residence occupied by such pious (upāsakā) devotees has become from that circumstance, celebrated in Lankā by the name of 'Upāsaka.'

Bhāgisiyyo Mahārīttho Dhammasōkoṇa rājino, appetvā rājasaṇḍesaṃ thērāsaṇḍesamabhasi.
"Bhātufāyāsaṇḍayassa rañño ti, rājasaṇḍesa, dhammāsaṇḍesaṃ pabbajjān nicchehaṃ vassāṃi vassatā.
"Saṅghamittā bhikkhūnā taṃ pabbajitū vassajjīya; tāyamaḍḍhā mahāboddhikā bhikkhūnā sū haminvucha."
Thērīyācha taṃvassatthān āvassī therabhaṇḍitaṃ; gantvā pīṭhamipā sū thērī thērāsaṇḍesaṃ brawi.
Aha "rājā tavaṃ, amma, apurāṇāḍā kathaṃ uhaṃ, sōkaṃ vīnādayissidā puttā vassā vassājanā?"
Aha sū "mā, mahārāja, bhūtunā vachanaṃ garuṃ; pabbajjāsiyācha khaṇṇaṃ, gantabhaṃ tattha tvaṃ mē."
"Sattaghaṇḍaṇḍa, nōraṇḍā, mahāboddhī mahāraṇḍā; kathaṃvassatthānā gaphissā?" itī rājā vichāsatagi.
Amachassa Mahādiṇḍāsaṇḍayassa matina sū bhikkhūsaṇḍaghaṇḍaṃ nimādetvā bhikkhūsaṇḍa pucchehi, bhūpati.
"Bhante, Lankā mahāboddhī pīṭhamānūbhō?" itī thērī Meggaliputtā sū "pīṭhabhātī," bhāsiyā.
Katammā sū bhikkhūsaṇḍa pañchakaṇḍa pañchakakāḍḍhā sū abhāsi rañño taṃvassatā tussitā āvassāpāti.
Sattayajjanikāṃ maggaṃ sū mahāboddhigāṇḍaṇḍaṃ, sū bhāsiyāsaṇḍa sakhāchānā bhāsiyāsaṇḍaṃ sū bhāsiyāsaṇḍaṃ;
Suvassānā āvassāpāti kadhākarāṇḍayācha; Wissakammaṇḍa āvassatā. sū bhāsiyāsaṇḍa rāpāṇḍa,
"Kadhāṇḍaṃ kimpavāṇḍaṇḍaṇḍa kōrōmī?" apucchehi taṃ: "guttā pāṇḍaṇḍaṇḍa, tvaṃvassāsaṇḍa," itī bhāsiyā.

Thus spoke Mahārīttho the nephew (of Dēwānanpiyatisso) announcing the message of the king as well as of the théro to Dhammasōko; and added, "Sovereign of elephants! the consort of the brother of thy ally the king (of Lankā), impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the théri Saṅghamittā, send also with her the right branch of the great bo-tree."

He next explained to the théri herself, the intent of the message of the théro (her brother Mahindo). The said théri obtaining an audience of her father (Dhammasōko) communicated to him the message of the théro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Mahārāja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahādēvo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lankā?" The chief priest, the son of Meggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddha) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pāṭalipatṭo) seven yōjanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakamma himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself,"

*Sumanāṇḍaṁ paṭetvānaṁ hatthēna parimajjīya, kaṭṭhantaṁ khaṇḍeyya nimminānaṁ paṭhamā,—
 Nānakaṭṭhaparikkhīnaṁ, paṇḍakattāṇaṁ gomaḍhīratā, tīhatihavikkhambhagataṁ, atthaggulaghaṇaṁ subhaṇ,
 Vavāṇakattāṇaṁ suṇḍapamāṇumūlavaradhiṭṭhā. Gāhāpetvāna taṁ rāja bāḍḍeyya samappabhaṇ;
 Suttayajamādiya, mitthāṇaṁ tīṇḍanaṁ, vindaṇaṁ chaturangiya mahābhikkhugāṇaṁ,
 Upagāmaṇaṁ mahābhikkhū mānāṇāṁ āraḍdhūtaṁ, adunāratamachittaṁ, taṁ vimiddādhakaramāṇiṇā,
 Nānāḍḍamasaṅkiyaṇā, adunāriya ghōṛitaṁ, parimādayitvā vindaṇaṁ, parikkhīpiya idāyaḍ;
 Mahābhikkhūsaṅgaṇaṁ paṇḍakāṇa mahāgarāḍ; rājāṇaṁ jattābhikkhūnaṁ mahābhikkhūnaṁ,
 Parimādayitvā attānaṁ, mahābhikkhūnaṁ, idhukāṇaṁ (bāḍḍ) mahābhikkhūnaṁ paṇḍakattāṇaṁ anjālāṇaṁ,
 Tassāḍḍakkaṇḍakāṇaṁ chaṭṭhatthappamāṇaṇaṁ thānaṁ khaṇḍhaṇaṁ thapayitvā, sakkā antaraḍdhyaṇaṁ.
 Tappāḍḍeyyaṇaṁ diwā, pīṇḍaṁ pūthavipati "pūjīnaṇaṁ mahābhikkhūnaṁ rajjīnāṇi" adiriya.
 Abhikkhūnaṁ mahābhikkhūnaṁ mahāgarāḍiṇaṁ mahābhikkhūnaṁ mahābhikkhūnaṁ paṇḍakattāṇaṁ;
 Kattāṇaṁ atthāṇaṁ thānaṁ vavāṇakattāṇaṁ kattaṇaṇaṁ, suṇḍapamāṇumūlaṇaṁ pīṇḍaṁ nānāḍḍamasaṅkiyaṇaṁ,
 Sānḍakattāṇaṁ sikkhūnaṁ taṁ samappakattāṇaṁ thapayitvāṇaṁ arayīṇaṁ, kaṭṭhantaṁ sikkhamuttamaṇaṁ,
 Adiyitvāna sūṇḍapamāṇumūlaṇaṁ, idhukāṇaṁ idāyaṇaṁ sikkhūnaṁ aneḍḍakattāṇaṁ idāṇaṁ.*

receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven *yojanas* in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variegated splendor of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief *thero* (son of Moggallī) at their head, and a body of a thousand inaugurated monarchs, with this emperor (*Dhammasōko*) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely; with uplifted clasped hands, (*Dhammasōko*) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the

"*Lankādīpanā yadī ito gantābbaṃ uruhothitō vīhī matthē. Buddhāna iddhaṃbhi saccē ahaṃ.*"
Sayaṃyeva mahābōdhi iddhāya dukkhigassādhā cāhīnditvāna patitthāna iddhāya katāhāsi.
Likkhādhāna mahābōdhi cāhīnditvā mayāmeva id gāndhākaḍḍamapureṇa kaṇḍhāpāpariṇṇitā.
Mālatikkāya uparī tiṅgaṇḍatigaṇḍā, mānāḍḍāya likkhāya parilakkhi narissara.
Acīya thūlamūḍḍāi khudāḍḍāi tarāhita tikkhamitvā dāsaḍḍā jālī bhūtāni utarā.
Tampāyādhīyaṃ dīvaḍ rājādiyaṃmūḍḍitō tatthēcāḍḍāi ukkattāhiṃ mmaṇḍā paridāpicha.
Ukkhāsuṅghā sādhuḍḍāraṇ tuffhacchitō paḍḍhayaī thūlakkhāpa sahasāni pāvatthēna samantato.
Bhūnātina mūḍḍān tatthā id gāndhākaḍḍamē ; patitthāsi mahābōdhi pāḍḍenti mahājānā.
Tasā khādhā dāsaḍḍattho pañcharakkā manōraṃbā, chātuhattā chātuhattā dāsaḍḍaphalamapḍitā.
Sahasantūpaḍḍhānā cāḍḍānā tā samāccha evaṃ aṇi mahābōdhi mānāharasīcādhā.
Kaṇḍhūmhi mahābōdhi patitthitā khayā mahi akampā ; pāḍḍhāni aḍḍāni vīcāḍḍāni.
Sayaṃ aḍḍāni tūyānā dāsaḍḍā mānācchā, iddhācāra nīdāḍḍā dāsaḍḍāmagānācchā,
Māghānā, māgāḍḍhānā, yakkhāḍḍānā, rāḍḍhā, rāḍḍhā mahākampā tikkhāḍḍānā aḍḍā.

branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddha."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādha," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhā" shouted, as well by devos and men of the human world, as by the host of devos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

Huthiyā phalapattikā chaldanparanāyā suthā, nikkhamitvā chakkawālan salalanā sabbhayaṇṇa.
Sakāṭāgamanādhādhāki uggaṇṭhena tāṭṭha nakkhā, añṇhāsi himagaddhamhā suttahāni adāsaṇṇā.
Rājā brūyāha pīṭhamhā taṇ suttāhaṇ tathā vasaṇ, nivaṇṇaṇ mahābōdhīpājan akāresi anikkadhā.
Atittimhā suttāhē sabbi himavallāhā pāṇisāṇ mahābōdhīk imatā raṇṇapūjā.
Suddhānādhāci dāsaṭṭha sikkādhapattitthitā mahājanāna sabbāna mahābōdhī manōramā.
Pāvattamhā mahābōdhī mīwiddhā dīhāriyā wimādayanā janatā pāṭhawitalambruhā.
Pāṭhīrehi nikkhā tithi sō piṇṭhā, pūṇā mahārājā mahābōdhīmahārājāna pūjāyā.
Alahāṭṭhā mahārājānaḥisānāhiya pūjāna nānā pūjāhā suttāhaṇ pūṇā tūṭṭhāna sō wā.
Assayujānādhāpakkhā pāṇṇāna upānāthā aggaṇṇā mahābōdhīn dāsaṭṭhachcheyā tātā.
Assayujānādhāpakkhā chāṭṭuḍḍāna upānāthā rathā suthā thapetwāna mahābōdhīn rathimāhā.
Pūjētā taṇ dāsaṇṇāna upānāthā sakā pūṇā, alahāṭṭhā bahūlā Rāṇetwā maṇḍapaṇ suthā.
Kattikā mahāpūjākkhāna dīnā pāṭipadā tathā mahābōdhīn mahāḍḍānāni pāṭhānāki suthā.
Thapetwāna kāriṇā pūjānāki dīnā dīnā gāhātā suttarāsaṇṇā dāsaṭṭha nawaḥkura.

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawālan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pāṭilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

*Sakāyēva ajāyina tassa kina nāradhipō puttachittā mahābōdhiā puna rājina pujayī.
Mahārājēbhisiñchitvā mahābōdhiā mahāsaro kārasiha mahābōdhiā pujañ nānappañ drakvañ.
Iti kummapuri sarā sarāñ sā bahuvēdhaśāmañhājā kula wīriyā varachirapawarōrūbōdhipujā
maranarachittavēkāsini akānti.*

Nānappasāda sañcēguttāya kanti Mahānāmi "Mahābōdhi gahayandma" atthānamo paricēchhēdā

EKUAWINATIM PARICHUTHEDD.

*Mahābōdhiā rakkhāvatthāñ atthārasāru rakkhābhā dēvakulhā datvāna, atthāmachchā ulāsiha,
Atthābhōrāhmanakulāsiha, atthāsetthā ulāsiha, gōpā dāvañ, tarachchānañ kulingānañ kulāsiha,
Tullāva pimbā dāvañ, kumbhā dāvañ ulāsiha, sabbānañ dāpi siddhāñ adāyakkhā nandāsiha.
Himājjuggahāsiha datvā atthāthamānādā arēpetvā mahābōdhiā nāvañ gangāya dhūsiha.
Sāghamittā mahāthēriā sahēśāmañhikkhāni, tathā dāpāyitvāna Arittthapamātipiha,
Nagārā nikkhamitvāna Wīnjhāpamātipiha sō Tāmalittā anuppatthā suttāsiha sō bhūpati.
Akkhā dāvañ pujāsi dāvañ āgāra dāpāsi mahābōdhiā pujāsi suttāsiha sō bhūpati.*

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sūmano entered Pātaliputta to apply to Dhammāsōko for the relics).

Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of dévas as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahāwanso, entitled "the obtaining the great bo-branch (by Dhammāsōko)" composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the brāhmana caste, and eight of the settha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nāgas and yakkhos. This delighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamittā with her eleven priestesses, and the ambassador Aritttho at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Wīnjhā, reached Tāmalittā on the seventh day. The dévas, nāgas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

*Mahāsamuddatirāmaḥ mahābōdhiṃ mahāpati, thapāpetwāna pūjant mahārājena sō puna.
 Mahābōdhiṃ mahārājā abhinichaya kammaḥ maggasiratuḥka pakkhādinā pātipadāta,
 Uchehārāna mahābōdhiṃ tihayawethātaḥ, sōlamulānaḥ dātaḥ chittaggaḥulāhi sō.
 Ukkhipitwā mahābōdhiṃ yalamuttān jolān taḥā, cydhētā sannaṃya patipāpāyā sādhanā
 Nāwan āreṇyitwā tā mahābōdhiṃ sathērikā mahārāthā mahānācchakā idanwāchana māraṇi.
 " Ahā rājāna ilikkhattā mahābōdhiṃ pūjāyā : ewasānābhīpūjā rājā rājāna mē sādā."
 Idān wācchā mahārājā tiri pōnjālikā thān, gachchhamāna mahābōdhiṃ puna sūni wācchā.
 Mahābōdhiṃ gēna Dhammasōko vassāna kammāthā, parikkāmetā, agandā iakā purā.
 Mahābōdhi samāruḥā sūwā pakkhāntābhādhā, imantā yōjanāntācchā sannaḥ mahārājā.
 Pūpphāna pañcamāyānā pudumāni samantatā, antākkā pūpphāna anikātoriyācchā.
 Dēwatā anikā pūpphānā pāwattācchā, gachchāna mahābōdhiṃ nāgānaḥ mūlābhācchā.
 Saṅghamittā mahābōdhiṃ abhināyā āpārahā sūpāpārupā bhāwāna tī tāsā mahārājā
 Tī tāsā mahābōdhiṃ yadhētāna mahārājā wācchāna mahābōdhiṃ bhūjānābhāna tātā*

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahārāthā, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The mahārāja having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammasōko, weeping and lamenting in loud soba, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yōjana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittā, who had attained the sanctification of "abhinnā," assuming the form of the "arpanna," terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

Sattidhañ adgarājjēna piṇḍhi wiwidhāhicha pūjavitāna; dāetwa, wādedya thāpayitwa tt.
Tulakēwa mahābōdhi Jambukolamiddhagand, Dēwanpiyatissō rājā lōkahlēretō.
Sumanasāmanāramhā pūṇḍi sutā taddānā, magguirāddinatoppōṣkuttivācho widarē.
Uttarādwārathayā Jambukilamahāpatham, wiḥāyitvā salalan mahābōdhigatthayā.
Samsuddāsannāyagatthānē thāwēd māhāyagā, āgacchhantañ mahābōdhin mahāthēriṇḍhiyaddāna.
Tamā thāwē katō iddā palādetwā temabbhutañ, "Samsuddāsannasāṭṭi" nāminādisiha pūṇḍi.
Mahāthēriṇḍhiyagatthānē sadḍhiñ thēriṇḍhi tihira, taddānēwa mahārajjā Jambukolañ asānabō.
"Mahābōdhya bōdhi," pīṭṭivigēnāyā uddāyā, galappamānāñ salilañ wigāhetwā sumiggaha.
Mahābōdhin salasāṭṭi kulāhi sahamuddhanā, addāya rōpayitvāna wilāya wādapī sūḥḥi.
Thāpayitvāna lakkhiṇḍ Lakkhārajjēna pūjāy; sālavannañ wāḍpetwā kulānāñ rājjina gūṭṭan;
Sayā dōwārikatthānē thāwāna dīnāṭṭi tayo tatthēwa piṇḍiṭṭarēt, wiwidhāñ manujēṭṭhipō.
Mahābōdhin dāsumiṇā dōṇṭetvā rathī vūḥḥi ānāyātō manussindō dūminḍō tāñ thāpāy.
Pāchināna wiḥḍāna thānē thānawicakkhayaṇō pātārañ pāwattisi, sasaṅghāna janana sō.

of the nāgas; and for seven days innumerable offerings having been made by the nāga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambukōlo, the universally beloved monarch Dewānanpiyatisso, having by his communications with Sūmano sāmanēto, ascertained the (approaching) advent (of the bo-branch); and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurādhapura) to Jambukōlo, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the thero (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammuddāsanna-sāḥa." Under the auspices of the chief thero, attended by the other theros, as well as the imperial array of his kingdom, on that very day, the nobly formed maharāja, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhohood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lankā invested it with the kingdom of Lankā; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb cat, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachina wibaro; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddho's

*Mahāmahindathiretthā tatā dāsa-bāleṣu taṁ kathisi nāga-samaneṣaṁ veṇṇā tasmā asitā,
 Sā thēraṃ sutvā, kāretvā suṇḍaḍḍaṁ taṁ tāhā paribbattissa thāntaṃ nirojḍḍhi Sattṭhānā.
 Tiwakama brāhmaṇaṃ gāmasaṃdheṣu bhūpatiṃ thapāpetvā mahābōdhīṃ thāntaṃ kaṭṭhaṃ.
 Suddhāraṇaṃ anāgāraṃ nāgaṃ pappasaṃdāhāṃ paggaḥitaṃ dhaṃmaggā pappaggaṃ viḥḍi,
 Mahābōdhīṃ pūjayaṃtā rattiṃ dīdā matandita, ānāyitvā chuddasāyā Aṇurādhapuranikaṃ;
 Waddhamāḍācchādyā pūrāṃ sūlhaṃ viḥḍi, ullasācchā dīdā pūjayaṃtā pavāsaḍḍā.
 Dāḍiṃ hiṇṇaṃ dīdā pūjayaṃtā viḥḍi, Mahābōdhīṃ chāṭṭaṃ dīdā pūjayaṃtā viḥḍi,
 Sumanasikaṃ wachāṃ pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi,
 Kulāḍi sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi,
 Hatthāṃ mātṭhaṃ dīdā pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi,
 Dīpā pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi,
 Pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi,
 Orōḍḍiṃ mahābōdhīṃ sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi, pūjayaṃtā sūlhaṃ viḥḍi.*

second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nāgas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brāhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Aṇurādhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahāmēga garden hallowed by the presence of the four Buddhas (of this kappo); and arriving, under the directions of Sūmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of "arahat," consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation "rōhani," placed itself on the ground; and the earth thereupon quaked. Those roots

Chetiya-palbatārāni tathā Kāchharagāmaṃ, Chaulaunguṃ, Kichālī-ikēkaṃ, bōdhi tatthikaṃ.
Sīdā vātapal-kajjā dāvatthiāna bōdhi-tatthikaṃ, amantā pājanatthāni wihāraṃ taṭhā taṭhā.
Dīpaṃ dīpaṃ sīdāna hitatthiya putiṭṭhiṃ mahābōdhi-dāmaṃ sīdānaṃ Sammasānaṃ udhatthiya.
Anulā idā expavā, Saṅghamittāya thēriyā idā tē pabbajitvāna arahattama-pāpāni.
Arittho pañcha sūta parivāraṃ dēha dhatthiyā thēraṃ tē pabbajitvā arahattama-pāpāni.
Yāni setti kuladuttika mahābōdhi-dāmaṃ, "bōdhi-dāma-kuladuttika" idā tē paṇḍitaṃ.
"Upāsaka wihāra" idā bōdhi-kunipāyāni sūraṃ dēha Saṅghamittā idā mahāthēri taṭhā.
Agāra tāyā pānāṃ tē agāra tatthā tāyā dāvatthiāna tē sūraṃ mahāgāra thapāpāni.
Mahābōdhi sūraṃ dāvatthiāna kupayattikaṃ, sūraṃ piyamaṃ sūraṃ aritthā tē tē.
Sūraṃ sūraṃ tē agāra dāvatthiāna tatthā bōdhi-dāmaṃ mahāgāra sūraṃ.
Rāṇā māṃgalaṃ tē wihāraṃ tē sūraṃ sūraṃ thapāpāni Kandarantāni sūraṃ.
Kandarantāni sūraṃ tē sūraṃ sūraṃ tē sūraṃ sūraṃ tē sūraṃ sūraṃ tē sūraṃ sūraṃ.

mountain wihāro; and at Kāchharagāmo, as also at Chundanagāmo (both villages in the Rōhona division); one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yōjano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anulā, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the thēri Sanghamittā, attained the sanctification of "arahat." Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the thēro, also attained "arahat." Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodāhara (bo-beavers).

The thēri Sanghamittā together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the "Upāsaka wihāro."

There, at the residence of Anulā, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chūlangono) he deposited the (kupayattikaṃ) mast of the vessel which transported the great bo; in another (called Mahāangano) an oar (piyam); in the third (called the Sīriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kupayattitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hatthāla-kā priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, they gave it this name of "Hatthāla-kā."

*Athcha diwasañ hatthi angañhi bahulāni sō, dipappasādaḥa thirāñ rājā upucchekki tammanā.
 "Kudumūpappigumbasmin thūpasa karayañ ti lechchati" mahāthēro mahārājasa abhavi.
 Saahātunā tattha thūpañ thūpasāyagharanīwasañ bhīppañ rājā akkēsi nīchēhāñ janañhīratā.
 Sanghamittā mahāthēri sañsāradādhānāñ āhīppattā wīdāssa wasambhassa tassa sō.
 Fūddhathāni sāmāssa bhikkhūnānāñ hītiyāsa, bhikkhūnānānāñ sāgāñ lechchānānāñ wīchakkhānā.
 Gantwā chītiyāgīhantāñ pāmīwīkaruḥhāñ sūhāñ dīwānīdānāñ kappisi wīdāsa lūwālimulā.
 Thēriyā wānānāñthāyā rājā bhikkhūnānānāñ gantwā tattha gatañ utwā, gantwā tañ tattha wānīyā.
 Sammāhītañ tānāñdīhāñ tattha gūṇāgāhīrīyāñ tātāñ ātīdāñ āhīppāyāñ āhīppāyāñ wīdā.
 Samantā thūpagīhāssa ramāñ bhikkhūnānānāñ Dīwānāñpiyatissā sō mahāthēri ālāyā.
 Hatthālakānānāñpāmī lātā bhikkhūnānānāñ Hatthālakānāñdīrī mīrātā sī tīsa sō.
 Sumittā Sanghamittā sō mahāthēri mahāmāñ tāmīhāñ wānāñ kappisi ramāñ bhikkhūnānānāñ.
 Ewāñ Lankā lōhahītañ sāmāwīdāhāñ sādāhēnāñ. Sāmāñ dūmīnāñ lāñlādīpī ramāñ Mīghānānāñ
 attā, dīghālakānāñ ālāyāñtī.*

On a certain day, this elephant refused his food: the king enquired the cause thereof of the thero, the dispenser of happiness in the land. The chief thero, replying to the monarch, thus spoke; "(The elephant) is desirous that the thūpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief theri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the theri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The maharāja Dēwānāpiyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the "Hatthālaka wihāro." The chief theri Sanghamittā, surnamed Sumittā, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahāmēgo garden in Lankā, promoting the spiritual welfare of the inhabitants of Lankā, and the propagation of the true religion.

* In reference to the period at which the first portion of the Mahawansa was composed, between A.D. 432, and 474.

Wihāri k'annayitvāna thādutyōjanayjjanā thātayo tattha thūpaṃ niddhāpeti tatthā vahanā.
Sambuddhabhūttapattanta rājā vatthagare sukkaḥ jhapayitvāna, pūjāni nāna pūjāni sambhāda.
Panchasattihissarāthi mahāthirassa zantiki pabbhājāni tatthānā "issarasamanakā" nān.
Panchasattihā wessāthi mahāthirassasattiki, pabbhājā varitattānā tatthā "wessagiri," nān.
Ydya Mahāmahindāna thērēna vassitā gubbasapabbatā wihāri nā "Mahindaguhā," nān.
Mahāwihārān pathamaṃ; duttiyā Chētiyachayaṃ; Thūpārāmanā tatthā thūpapubbangamaṃ subhān;
Chattutthānāna Mahābōdhī patittāpannamāwacha; Thūpathāniya bhūtanā panchamaṃpura sādhuakā,
Mahāchētiyathānāmbi, udd thūpavachārānā, Sambuddhagacchadhāna patittāpannamāwacha;
Issarasamaṃ chhattānā, Tissawāpintu attamaṃ; atthamaṃ Pathamaṃ Thūpaṃ; nawamaṃ Wessagiriachayaṃ;
Upāsikachayaṃ sammanā, tatthā Hatthālakachayaṃ bhikkhūnāpāyā bhikkhūni phāsāḍāyā;
Hatthālakā bharitvā bhikkhūnānā upāyā, gantvāna bhikkhūnāghānā bhattaggaṃhaya kāraṇā,
Mahāpūlināmakā bhattarānā gharaṃ subhā, sabbūpakaraṇapūtaṃ sampannā parichārikā.
Tatthā bhikkhū sahasānā parikkhāramuttamaṃ paṇḍrapāya dānaucha annamaṃ kamāwacha.
Nagadiptā Jambukolāwihārā tamhāpattānā, Tissamahāwihārānā Pachināramāwacha,

from each other, at those places he enshrined the relics in thūpas, in due form; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issarā) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of "Issarasamanako,"

The place at which the five hundred (wessā) brāhmins, who had been ordained by the chief théro, sojourned, obtained the name of "Wessagiri."

Wherever were the rock cells, whether at the Chētiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of "Mahindagāthā."

In the following order (he executed these works); in the first place, the Mahāwihāro; secondly, the one called Chētiyo; thirdly, completing previously the splendid Thūpārāmo, the Thūpārāmo Wihāro; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Mahāthūpo (Ruonwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddha (at Mahiyangano); sixthly, the Issarasamanā; seventhly, the Tissa tank; eighthly, the Patama Thūpo; ninthly, Wessagiri wihāro; lastly, the delightful Upāsikawihāro and the Hatthālakā wihāro; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthālakā establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there; (he constructed) a superb and completely furnished refection hall, called the Mahapāli, provided also with an establishment of servants; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pawāranan." (He erected also) a wihāro at the port of Jambukolā in Nagapido; likewise the Tissamabā wihāro, and the Pachina wihāro (both at Anurādhapura).

[illegible]

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Maláwiháro, this sovereign deposited it on the spot, which received the name of "Ambamálakó."

By the commands of the king, the vihāro and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dēvas, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamālakō of the thēros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thūpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thēro on that spot, the king built a dāgoba there.

The monarch, taking the half of these relics, at the Chetiyo mountain, and at all the viharas, built dagobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhūmanganan."—From that time, the corpse of every "rahat" priest (who died) within a distance of three yojanas, being brought to that spot, is there consumed.

The chief theri Sanghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthāhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyō, achieved "parinibbāna."

EKAWISATIMO PARICHCHHEDO.

*Uttiyassa kammittthāto Mahāsiwo tadāccheyā, dāṭṭamassadā kārīti rājjañ ujjanassiwakō.
 Bhaddasāldhamhī sō thēri pāṭṭitvā manōramā kārīti purimāyānto wihārañ nagaraṅgaṇa.
 Mahāsiwo kammittthāto Sūratissō tadāccheyā, dāṭṭamassadā kārīti rājjañ pūṇṇa siddharō.
 Anāpakaṇṇa pūṇṇarāṭṭiñ saṇḍayānto manōramā wihāri bahūki thānā kārāpisi mahipati.
 Purimāya Hatthikkhandhacha, Gonnagirikamkēcha.
 Wāṅguttarē pahhatamhī, Pāchīnapabbatawahanā, Rahirakamhī pahhatamhī tathā Kōlambakdāka.
 Arithhapālā Lābhā; purimāya Achchagallakā, Girinālapatākandā nagarañ uttardiyā.
 Paṇḍavatānāmadā wihāri puthawipati gaḇḇāya āpārānhi Lāṅkāpī tahiñ tahiñ.
 Purē rājjanā rājjecha wāṭṭhiwāṇḍamuddhakaṇṇa kārīti sammi dhammēna ratanattaya gārawō
 Sumāṇapīyattissō nāmaṇ rājā purē abh. Sūratissō nāmantu tassā rājapattiyā.
 Anandawikaputtā dūtā dāṇi Sēna-Guttikā Sūratissamahipatā tā gahetvā mahābālā;
 Dūṇi wintā mawdā rājjañ dhammēna kārāyā. Tē gahetvā Asēlō Mutasiwo attarājō,*

CHAP. XXI.

On his demise, Mahāsiwo, the patron of righteous men, the younger brother of Uttiyō, reigned ten years. This monarch, complying with (the directions of) the thero Bhaddasālho, constructed a wihāro in the eastern quarter of the city, which was itself beauteous as Anganā (the goddess of beauty).

On his demise, Sūratisso, the delighter in acts of piety, the younger brother of Mahāsiwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wihāros at many places, (viz.) to the eastward of the capital (near Dwāramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wihāro; (also wihāroa) at the Wānguttaro mountain; at the mountain called Pāchīno; and at the Rahérako mountain:—in like manner at Kōlambo, the Kālokō wihāro, and at the foot of the Arithho mountain, the Lankā wihāro. (Still further) to the eastward of Anurādhapura, near Rahagallako (different however from the wihāro of the same name built by Dēwānapīyattisso) the Achaggalako wihāro; to the north of the city, the Girinālapatākando wihāro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wihāros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Sāwānapīyattisso. From the time of his accession to the sovereignty, he acquired the appellation of Sūratisso.

Two damilo (malabār) youths, powerful in their cavalry and navy, named Sēna and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asēlo son of Mutasiwo, and the ninth * of the (ten)

* The names of nine of these brothers are given in the commentary: Abhaya, Dēwānapīyattissa, Uttiyō, Mahāsiwo, Mahāsiwo, Mahāsiwo, Sūratisso, Kīrtanaka and Asēlo; omitting Uddhānulanābhaya, who is mentioned in the first chapter.

Sodariyavan bhātūnaṃ navaṃso bhātūlo tato Anurādhapurē rājjan dāsaṃsaṃsāi kāraya.
 Chōlurattā idhāgamaṃ rājattān Ujjātiko Elāro nāma damilā gahetvāntābhūpatin.
 Wasiṇā chāttrānaṃ chāttrānaṃ akāraya rājjanidhāraṃmayi majjhātta mittāntān.
 Sayanāna sīrōpaṃ ghaṇṭān uttighayōttā d lampāpīn wirāwētān ichchhantōhi minichchhayaṃ.
 Ekō puttōcha dhītōcha ahlōṇā tasmārdjīnō: rathēna Tissavapiā sō guchchhantō bhūmipādājō.
 Tarunān machchhāṇā mugge nīpannān sakadhinūṇān hīwaṇ akkamaṇṇakēna asāchchichchha aghātaya.
 Gantōdne idhīna ghaṇṭān tān ghaṇṭeti, ghaṇṭāya, sū. Rājā tēnīwa chakkēna eṇān puttāna chāḍidaya.
 Dījapōtān tālarakkhā ekō sappo abhakkhaya: tān yōlamūtā sakūṇi gantwā ghaṇṭamaghaṇṭaya.
 Anāpeteṇāna tān rājā kucchhēn tassa wūlāṭiya, pōtān tān niharāpetinā tālī sappān samappaya.
 Ratanaggama ratanattān tasmācha guṇamrātān ajānuntōpi sō rājā chārittamanupallayaṃ.
 Chētiyapabbatān gantwā bhikkhūsaṅghān paṇḍariyā āgacchhantō rathagatō rathāna paṇḍētiyā,
 Akkāi jīnābhūpaṇa idhāṇāna bhāṇōnān, Amāchchā "dēwa thūpō nō tayā bhīnūḍḍī?" dāṇ tān.
 Asāchchichchakatēpi sō rājā oruyiṇa saṇḍānā "chakkēna māmā usampi chhīnāṭhātī," paṭhī sayi.

brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurādhapura for ten years.

A damile named Elāro, of the illustrious "Uja" tribe, invading this island from the Chōla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asēlo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope), threw herself against it.

The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened: and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chētiya mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus reproached him:—"Lord! is our thūpō to be demolished by thee?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "do ye strike off my head with the wheel of my carriage." "Maharāja," (responded the suite) "our divine teacher delights not in torture: seek forgiveness by repairing the thūpō." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapannas.

"Parahisān, mahārāja, Sattā nā nīwa icchēhātī; thēgān pāṭatīkēn kēvēd ihamāpēhītī;" *ahu tan.*
Ti thapētūn panchodana pāsānē patitē tahīn kākāpānambhāṭṭān nā pancha dārtwa nā.
Ekā mahallikā wihi sēttūn ātupēhīpi, Dēwo nā ālē wassitwā, tawā wihiā nēmayi.
Wihiā gahetwā gantwā sē ghantān tān sāmaghāṭṭayi. Akkāmānān sutwā, tān wissajjētwa tamitthikā;
"Rājā dhammāhi wāntēnō kālē wāssān lubbhē," iti; tawā winichchavattihya upavāsān nīpajjīyō.
Baliggāhī dēwaputtō rāṇṇō tējānā othāto, gantwā chātummahārājāsantīkān tān nīpēdayi.
Ti tamāddya, gantwānna Sakkaṇa pāṭiwēdayān. Sakkō pājjuṇṇamūhaya kālāssān upādīsi.
Baliggāhī dēwaputtō rāṇṇō tān nīpēdayi. Tuddappabhūti tān rājā diveddētwa nāwawāṭṭha.
Rattindīcānā suttāṇān wāsi gāmanhimaṇṇhīn puggānā hīrān sabbatthā iḥuddatā wettakānpi.
Agatigāmanācānā muttamānā na tē ananukataḥ uditthīpīdīn pāpugiddhī agatigāmanācānā
andhaditthīcānācānā athamādhimānāssō iḥuddhīcānā jūhēyyatī.

Sujanappasādanānīgatthāyā kālē Mahāwānsō "pancharājakō" adma dāwīntimō parichēhiddē.

A certain old woman had laid out some paddy to dry. The dēwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "While a king rules righteously the rain ought to fall at seasonable periods;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar dēwo who accepted of his bālī offerings, moved with compassion, repairing to the four kings of dēwas (of the Chatumahārāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme dēwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar dēwo of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahāwanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

RAWIYATIMU PARICHCHINENO.

*Elaroñ ghatayitheñna rājāhu Duttthagāminī : tadatithā dīpanatthāya anupubba katha ayañ
 Dīwānapiyatisso rājā dattiyā bhātubō uparājā Mahānāgō nāmaññu bhātunēpiyō.
 Rājā dīwā sapattana dārañjōbhikkhāminī uparājawadhathāya jātuchittā nirañtarañ ;
 Wāpi Tarachchhanduwañ idārañjantana pāhina ambañ wisina yōjetwa thapetwa amba matthañ i.
 Tama puttō sahagatō uparājāna bhātubō bhāghanañ mīwarīyina tū ambañ kādīya mārī.
 Uparājā tatthēwa sadārahāluwadhano rakhi tūñ aṭṭamattānañ Rohanābhikkhū ega.
 Yatthādāya wiṭṭasmiñ māhisi tana gabbhina puttañ janisi. Sō tana bhātunāmu makdayi.
 Tātō gāṭwa Rohanañ, sō imarō Rohaṇi bhili mahābhogē Mahāgāmi rājāñ kārasi bhātīyō.
 Kārasi sō Nāgamahāwihārañ sahānāmañ, Uddhānandharakādīwa wihāri kārasi habu
 Yatthālakatissō sō tūmaputtō tadachchayo, tatthēwa rājāñ kārasi tana puttābhayo tatthā.
 Gōthābhayañtō Kākawannatissōti nēwātō, tadachchayō tattha rājāñ sō akārasi bhātīyō.
 Wihāradēwi nāmañ māhisi tana rājāñ soddhama soddhāsampannañ dāṭṭa Kalyāṇi rājāna.*

CHAP. XXII.

Duttthagāminī putting him (Elaro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Dēwānapiyatisso, named Mahānāgo, had been appointed sub-king; and he was much attached to his brother.

The consort (of Dēwānapiyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhā tank, an ambo (fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub-king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Rōhana division.

(In the flight), at the Yatthāla wihāro, his pregnant consort was delivered of a son; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Rōhana, this illustrious prince ruled over the fertile and productive Rōhana country, making Mahāgamo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uddhānādatto and many other wihāros.

On his demise, his son, the aforesaid Yatthālakatisso, ruled over the same country. In like manner his son Gōthābhayo succeeded him. Similarly on the demise of Gōthābhayo, his son, the monarch celebrated under the name of Kākawannatisso ruled there. The queen consort of that sovereign of eminent faith was Wihāradēwi, the equally pious daughter of the king of Kalyāni.

*Kalyāni rājāna Tissa dāi Uttiyaṇṇamako, sō dēwi sahyōga janitakōdho tawa Kaviṭṭhako.
 Bhittō tatō palāyitvā ayyauttīyaṇṇamako āṇṇuttha warā: sō dēso tīna taṇ nāmako ahu.
 Datvā rāhasakikkhā, sō bhikkhucceṣṭharaṇā naraṇ pāhisi dēwiya; gantvā rājadwārē jhittōna sō.
 Rājagihē arahatā bhunjamānē sabbadā ayyāyamānō thērēna rāṇyo gharuṇṇapāgami.
 Thērīna sādhiṇā bhunjitvā raṇṇo mahāveṇiṇiggamē pāṭeri bhūmīyaṇ lēkhaṇ, pekkhamānāya dēwiya;
 Saddhina tīna rājā taṇ nīvatthitvā, mīḥakayaṇ gātvāna lēkhamānānānānā kudhō, thērāna dummāti.
 Thērān taṇ purisaṇ taṇcha mārāpetvāna kōḥṇad samuddamīṇā khīpāpēdi. Kapphitvā tīna dēwatā,
 Samuddānētharāpīṇā taṇ dēvaṇ sōta bhūpatī attanō thitarāṇ Sudhādēwīnānāma surupīṇā,
 Likkhitvā "rājadhītātī" seṇṇapūhakkhiya, taṇna nīvāpīpiya tatthīva samuddamīṇā wīrajjapi.
 Okkantaṇ taṇ tatōdaka Kākawāṇṇo mahipati, abhisthagi tēndā wihāroṇapāṇḍawhaga.
 Tisamahāwihāraṇcho, tatha, Chittalapabbataṇ, Gamitthawāla Kutālī wihāre swamādiki,
 Kāretvā suppasannēna manasā ratanattīya; upajjhāki mudda saṅghaṇ pachechayechi chatubbhī sō.*

Tisso, the sovereign of Kalyāni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurādha-pura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The dēwatās, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dēwatās of the ocean) quickly placing his own lovely daughter Sudhādēwī in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahāgāmi) Kākawāṇṇo raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wihāro), her appellation of Wihāradēwī.

Having caused to be constructed the Tissamahā, as well as the Chittalapabbato, Gamitthawāla, Kutālī, and other wihāros, (the king) zealously devoted to the "ratanataya" constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sāmanēro priest, a most holy character, and a

Pinādyā bhāsi tatthantā uñhō vājakumārā dāyāsantā abhūjita tatthachittā matañceya.
Dasa dandam wassim tiso wimāsamuttikā tathāwa bhikkhū bhūjeto tesaṃ udittha bhūjanā.
Adhayaṭṭe tuddhakina thapāpetwe totantikā, tibhāgaṃ kārayitvāna, tāmāha mahipati.
'Kulāsiwatānaṃ nō, tūta, bhikkhūnaṃ wimukhāmagāṃ nahāsiṃtā' chintetwe bhāgaṃ bhūjatha manticha.'
'Dwe bhātari magāṃ nīceheṇā aṇṇamāyamaḍḍhaḍḍā bhawisiṃtā' chintetwe bhāgaṃ bhūjatha manticha.'
Amatañceyaṃ bhūjanta te dwe bhāgaṃ abhūjicha. 'Nayasshiṣṣāma damilēhi' iti bhūjatanāṃ iti.
Esāṃ wuttāse Tiso sō pācāṇa bhīḥ bhūjanā. Gāmagi bhuttapādanu bhīḥwe sayonaṃ gaṭṭa,
Sāṅkuchitvā hatthapōḍaṃ nīpaṇṇi sayanā sayanā. Diwi gantwe tōcayanti, 'Gāmagiṇitādehrawi,
'Paḍṣitāṅgō, sayanā. kīṇ; asisā sukkaṇ, suta?' 'Gaggā pādāmi dimiḍ: itō goṭṭamabō dāhi:'
'Kathaṃ paḍṣitāṅgaggaṃ nīpaṇṇanti?' abhāsi. Sutevāna tassābhīḥpādāṇā tūhi dā mahipati.
Sō kāmācchīnaḍḍhānto aha vālamāsiḥko puṇṇawā yunawā dhitimā tīḥo balaparakkamā,
Chalāchulāgaṇā gatiyāmi pāṇina upenti puṇṇatna, gathā ruckā gatiḥ itti mantwe salatammahādeva
bhawitṭya puṇṇupācayāmi buddhiṃ.

Sayanappācālanāmegatthāya kaṭe Mahāwanso 'Gāmini sumārapanti' adama bhawitvāno parichehāḍḍo.

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatās of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion.'" Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos'." On being called upon to make this vow, Tisso flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess-mother following Gāmini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled "origin of Gāmini" composed equally for the delight and affliction of righteous men.

TEWISATINO PARICHCHHEDO.

*Kallakkhapparūpīhi tījō, jawagunīhīchu aggo ahu māhākāyō sōcha Kappulāwāraṇḍo.
 Nandimittō, Sūranimittō, Mahāsōṇō, Gōtthaimbarō, Thēraputtābhayō, Bharanō, Wēlūsumanō tathāseceṣa,
 Khanjadēwō, Pussadēwō, Labhiyawasabbhōvīcha; itī dāsamahā yōdhā tassāhissuṃ mahāṭṭhā.
 Ahu Elārarājassa Mittouūma chamiṇapāti. Tassa Kummantagāmmā, pāchināḥandharāḍḍiyā,
 Chittapabbatasāmantā, ahu bhajinīgāntō kōsahitawattāgūhō; mātulāssēwa nāmāḥ.
 Dhammā parisaṃpantā daharēntā kumārakaṇḍā abajjhanandiyā kaṭṭiyā nīradamhā abanīhissu.
 Nīradāṇḍā kaṭṭiyā tassa bhūmīyā purīṇappatō nammāra tikkamīnandī, a jīṇṇī yatō tathā.
 Nandimittō tīṇṇī dāsa nāgabālō ahu. Waddhō nāggāra māgama sō upattācā mātulan.
 Tāpādān amakkāraṇḍā korontī damī taddā, ūruṇḍā dākkāma pāṭṭina katthēna itoranta sō.
 Gahetvā uppatāleṇḍā, bahēṇḍā khipatī. Thāmuṇḍā dīwā antaramhīseṇṇī tēna khattāṇḍā kolīharaṇḍā.
 Damīlanaṇḍā bhūyā dīnāda rāṇḍō ārochayhān; "taṇḍā ayōthāgāṇḍāphathēṇṇī," wuttā; khattāṇḍā nīradākkhīṇḍā.
 Chintēṇḍā Nandimittō sō "ewampi karatō mama, janakkhāyō kīṇḍāwāhī; watti idāṇḍāṇḍā."*

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmini) had also ten powerful warriors, viz.: Nandimitto, Sūranimitto, Mahāsōṇo, Gōtthaimbaro, Thēraputtābhayo, Bharano, Wēlūsumano, as also Khanjadēwo, Pussadēwo and Labhiya-wasabbhō.

King Elāro had a minister named Mitto. In his native village Kummantagāmo, situated in a division to the south east, near the Chittō mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dāgobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his foot on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dēwas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos; and on being answered, "Seize him with the aid of the warriors;" they were not able to enforce that order. This Nandimitto then thus meditated: "From my present proceedings there is only a diminution of the people. There is

"Rôhant khattiyā mati, ratanattaya; tathakatawā rājasīwā gāhītwā damilā khalī,
 "Rajjān dutiā khattiyānā jōtāyīwā buddhasīwānā," Iti gantwā Gāmanīsa tūh kumāsāsa edwayī.
 Mātayā mantagītwā a rāḥkārāntarā kārāyī. Nakkatō Nandimittō a yodhō wāsi tadantiki.
 Kākawannattisā rājā udrītān damilā sādā, Mahāgāṇḍiyatittīyā rakkhān sabbīwā kārāyī.
 Aha Dighābhayō aṇṇa rāḥgōḥḥakariyā sūtō, Kachchhakatittīyā gāḥḍā tēn rakkhamakārāyī.
 Sō rakkhākarānattīyā sūmāntā yōjanāchayī mahākūlamhā ikkān puttān aḍḍapayī tahiā,
 Kōṭṭiwāḍḍajānapatī gāmakkhāḍḍakawittihī sattaputtō kulapati saṅgho nāmdā sīsarō,
 Tāṇḍī dūtān pāhīrī rājaputtō sūlatthikō sattamō Nīmilōnāma dasahatthī balō sūtō,
 Tassa aḥammāḥattā khattiyāntakḥkappō bhātaro rōchayānā: tassagāmanān natumātā pīdā pānā.
 Kujjhītwā sūmāntānān pūṭṭoytwa tiyōjanān, gantwā suriyuggamīyīwā rājaputtān apassī tēn.
 Sō tēn sūmāntānattīyā dūtī kichchī uḍḍijjāyī: "Chōṭiyapabbatā sannē Dvāramāṇḍalagānaki,
 "Brāhmaṇa Kuṇḍalō aṇṇa wījjatē mē sahīyāḥō, sūmāḍḍapdra bhāḥḍānā tassa wījjantī sattiḥē;
 "Gantwā tū tēn dīnādā bhāḥḍakānī kkhāhara:" itīwatwāna bhōjītwā lekhaḍḍatwā minijjāyī.

no revival of the glory of our religion. In Rôhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha." With this view he repaired to the court of Gāmini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince's) court.

The monarch Kākawannattisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighābhayo by another wife (than Wihāradēwī); by him the passage of the Kachchhāka ferry was guarded. In order that he might protect the country within a circumference of two yōjanas, he called out, to attend that duty, a man from each family.

In the village Khandawittihiko, in the Kōtiwāla division, there was an eminent caravan chief named Saṅgho; his seventh son Nīmilō had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yōjanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant jourmies. "In the village Dwāramandalo, near the Chōṭiyo mountain (said he) my friend, the brāhmaṇa named Kuṇḍalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Tatō namayōjanamhi Anurādhapurāṇ idam pubbaṇṇiyānigantvāna sō taṇbrāhmaṇa maṅkara :
 "Wapiyaṇ, tāta, nahatvā ihitī : " dha brāhmaṇo. Idhadūgata pubbatā aṇṇetvā Tissavōpiyaṇ,
 Mahābodhiche pūjilvā ; Thūpa-rāmaicha chitṭiyaṇ, sayarampawisitvāna. passitvā sikkalāṇ parāṇ.
 Apasagandhamādāya, uttaraddwārāṇ tatō nikkhammappalāchettvānaṇṇi gūṇhiteṇ appalālaṇa.
 Upāgami brāhmaṇaṇ taṇ Puffhō tīnāha sō ; gati autvā sō brāhmaṇo tassa pubbdgamanilāgamaṇ,
 Wāṇhito chintayī : " taṇa puridajjāya ayaṇ : wāṇhōṇṇiyaṇ Elāro maṇṇhatthi karissati."
 "Tasmāyaṇ damilā sannaṇ udeṭṭvā nēwa arahatī ; rājaputtassa pītunō santikā sūdamarahatī."
 Ewamiṇaṇ likhittvāna lekhaṇ tassa samappayī, punnawaddhāvatthānī pannaṇḍarē bahūsiyī.
 Datvā taṇ bhōjagītūaṇa, pīsiyī sakāṇṭhikaṇ. Sō wadṭhamānāchchāyāya gāṇṭhō rājasaṇṭhikāṇ ;
 Lekhaṇaṇa paṇḍarāya rājaputtassa appayī. Puffha dha "sahassina paṇḍittha imanti" v.
 Imaṇ kariṇa tassaṇṇē rājaputtassa cīvakaṇ. Sō taṇ dāmasahassina paṇḍāpīsi dārakaṇ.
 "Tassa kēsaṇ likhpetvā, gangāyēwa nahāpīya, punnawaddhāṇavattayagaṇ, gandhamālaṇaṇa sunduraṇ,"
 Simā dukūlappīna wethayilvā ; upasanyuṇ." Attanaparīhāreya bhāṭṭaṇ tassa adāpayī.
 Attanō dāmasahassa agghamaṇ sayanaṇṇaṇṇaṇ, sayanotthaṇ, adāpīsi tassaṇṇāṇa bhāṭṭiyō.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yōjanas from the (Kachchhāka)-ferry, he met that brāhmaṇ. The brāhmaṇ observed : " My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūpa-rāma dagoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought : " This is a supernaturally gifted man. Most assuredly if Elāro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gāmini)." Embodying all this in a letter (the brāhmaṇ) gave it to him ; committing also to his charge some " punnawaddana " cloths, and many other presents ; and having fed him, dispatched him to his prince (Gāmini). This (Nimilo) reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, " Reward him with a thousand pieces." The prince's other courtiers (from jealousy) irritated him (by derision). He (Gāmini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers) : " Let them re-conduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ' punnawaddana ' cloths, in beautiful fragrant flowers, and in a rich silk turban." (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

*Sā saḷḷaṇṇaṃ Hataḷaṃ satwaṃ netwaṃ wāḍḍapitaṃ siḥaṇṇaṃ ; wāḍḍayā dāsaṃ saḥaṃsaṃ, sayanaṃ piṭṭhaṃ aḍḍa-
 Tasiyāwaṃ rattiṃ āgataṃ, evaṃ kappiṭṭhaṃ aḍḍaṃ piṭṭhaṃ. Rājaputta taṃ satwaṃ tathāmaṇḍaḥa-
 Datwaṃ tassa paṇichchhedāṇṇaṃ parivāraṃ janaṃ tathā datwaṃ dāsaṃ saḥaṃsaṃ piṭṭhaṃ piṭṭhaṃ siḥaṇṇaṃ.
 Yādhā dāsaṃ saḥaṃsaṃ netwaṃ aḍḍaṃ piṭṭhaṃ, tassaṃ datwaṃ Kākawannatissaṃ rājaputṭhaṃ.
 Sā Gāminī uḍḍaṃsaṃ tassaṃ piṭṭhaṃ mahāputṭhaṃ wāḍḍaṃ Sūra-nimilāṃ eva yādhā wāḍḍaṃ siḥaṇṇaṃ.
 Kulumbārikāṇṇaṃ siḥaṇṇaṃ Hāḍḍaṃ saḥaṃsaṃ piṭṭhaṃ. Tissaṃ uḍḍaṃsaṃ piṭṭhaṃ aḍḍaṃ Sayanaṃ aḍḍaṃ.
 Sattawassāṇaṃ siḥaṇṇaṃ tathā saḥaṃsaṃ aḍḍaṃ siḥaṇṇaṃ tathā siḥaṇṇaṃ mahāputṭhaṃ.
 Kāḍḍaṃ eva mahāputṭhaṃ dāsaṃ siḥaṇṇaṃ aḍḍaṃ. Rājā taṃ tathāṃ satwaṃ, gahetwaṃ piṭṭhaṃ siḥaṇṇaṃ.
 Gāminīsaṃ uḍḍaṃsaṃ aḍḍaṃ : piṭṭhaṃ siḥaṇṇaṃ tathā eva dāsaṃ saḥaṃsaṃ yādhā wāḍḍaṃ tathā siḥaṇṇaṃ.
 Gāminīsaṃ janaṃ piṭṭhaṃ gāmiṃ Nischelawattikoṃ dāsaṃ siḥaṇṇaṃ aḍḍaṃ Mahānāgaṃ aḍḍaṃ.
 Mahānāgaṃ aḍḍaṃ aḍḍaṃ Gāminīsaṃ aḍḍaṃ. Piṭṭhaṃ siḥaṇṇaṃ. Tassaṃ siḥaṇṇaṃ aḍḍaṃ.
 Tā gantwaṃ wāḍḍaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ.
 Sā gantwaṃ taṃ siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ tathā siḥaṇṇaṃ.*

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Sūra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kākawanna). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kākawannatisso. This monarch established him in the service of prince Gāmini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Rōhana), lived one: Sōno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gāmini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nischelawattiko, in the Gāri division (of Rōhana), one Mahanāga had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gōtako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of māsa, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

Gantewā bhātārō tassa diwā kammantamābhutañ, tassa kammañ Attagantā, dganjīna tadantikañ.
 Padupādāya sō dsi Gōtāimbarānamhō; tathēwa rājā pāhisi tampi Odmagāntikāñ.
 Kōtipabbatasamantā Kattigamamhi isarō Rōhanōnāma gahapati jātāñ pattaśamattānō.
 Samānanāmakārēsi Gōtakābhayarājina dārakō; sō bālī dsi dāradoddasa mānikhō.
 Asakkunēyyi pāsānē uchehēdhuñ chatupannahā, kilamānō khipi tadā sō kilāgūlāhēwiya.
 Tassa sōlasawassāna pītā gadamakādeyyi, aññatānāggulāwattāñ, sōlasahattā dighakāñ,
 Tālānāñ nālikērdānāñ khaudhē dhachecha tūya sō; tē pātayitwā: tīnēwa yōdhō sō pākātō ahu.
 Pathēwa rājā pāhisi tamhi Gāmagāntikē upattākō Mahāsumbathērāndai pītāpana.
 Sō Mahāsumbathērāna dhammāñ sutwā Kufumbhikō, sotāpattiphosāñ pattō wihārē Kōtipabbatē.
 Sōtasañjātānāwēgō ārōchetwāna rājina, dātwā Kufumbamaputtāna pabbajī thērānantikē.
 Bhāwānāñ anuyunjitwā arahattāmapāpuyi: puttō tēnassa paññasi Thērāputtāna sō itī.
 Kappakāndaragāmanhi kumārāna sutō ahu Bhārāyōndāna sō; kālī dāradoddasa mānikhō,
 Dārakāhi wanañ gantwā anuāandhētē sūsi bahū, pādīna paharitwāna dōkhaḡḡāñ, dhūmīyāñ khipi.
 Gūmīkīhi wanañ gantwā sōlasawassānikō pana, tathēwa pātisi lahuñ migagōkagāḡasūhārē.

circumstance he acquired the name of Gōtāimbarō. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kōti mountain, at the village Kattigāmo, there lived a wealthy landed proprietor, named Rōhano. The son of king Gōtakābhayo conferred on his (Rōhano's) son the same name (Abhayō). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gāmini. His (Abhayō's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kōti mountain, attained the sanctification of "sotāpatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Therāputtābhayō."

A certain chief of the village Kappakandaro had a son named Bhārano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness; he in the same manner

Mahisā uṇḍaṇḍhīṭṭā, mahāntā uṇḍhīṭṭhīṭṭā : khattiṇa pḍḍigayhīṭṭā bhameṭṭā itamattakā ;
Assuṇḍa bhūmā chuyyettā lāsa aṭṭhīni mānawā : taṇ paṇattā sutticāva Khanjadēwa mahipattī,
waṭṭi aharipettā Gāmaninēwa suttikā.
Chittalapabbatāsaṇṇē gāmi Gawatāṇḍamkē Uppalassa suttō dāi Pussadēwōti nānakō.
Gantwāsaka kumārāṇi wihāraṇ sō kumārāḥ bodhiyā pūjitaṇ saṇḥhaṇ dāḍayudhami thāmaṇ.
Assanipātasadḍāwaṇ sādḍō tassa mahā ukā ; ummattāwīya dāṇṇ tē bhītā sabbāpi dārakā ;
Pēna sō dāi Ummādapussadēwōti pūkatō : dhanussippaṇ akāraṇi tassa waṇṇagatā pītā.
Saddēwacchi, wījṇacchi, wāṇṇacchicchi sō ahu, wāṇṇacchiya sakaya baddhaṇ chammaṇ sataṇ tathā.
Assanḍamāramayaṇ aṭṭhāṇḍāsaṇṇaṇ angulaṇ, tathā ayō lōhamayaṇ paddhaṇ dwekkaturaggulaṇ ;
Nibbīḍhayati kappāṇa kappō tēna wissāṭṭhō, thale aṭṭhūsaṇṇaṇ gāṇi jallu wahaṇ paṇa.
Taṇ sutticā mahārājā paṇattā pītūsaṭṭikā ; taṇpāṇḍapayitwāna Gāmaninikē uṇḍayī.
Tulādhārapabbatāsaṇṇi wihārē Wāpīgāmaṇkē Mattakutumbikō puttō ahu Wasabhaṇḍanakō.
Taṇ siddhasarirattā Labhiyawaṇṇhaṇ wīḍū : sō wissāsaṇṇuddhāmaṇi mahākāya bālō aṇṇā.

also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadēwa, and established him in the service of Gāmini.

Near the wihāro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadēwo. This vallant youth repairing to that wihāro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummāda) stupefaction. From this exploit, he acquired the name of Ummāda-pussadēwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object) ; a "lightning archer," (who shot as quick as lightning) ; a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick ; through an Asōko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharāja hearing of this dexterity, sending for him from his father's house, established him in the service of Gāmini.

Near the Tulādhārō wihāro, in the village Wapīgāmo, lived one Wasabho the son of Mattakutumbikō. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Adiya so katipaye purisigwa arabhi khetatthiko, mahāwāpiā karontō taṇ mahābbalo,
 Dasaḥi dwādasahi purisighi wahitaṣṣe nareḥipi, wahanṭō paṇiupipḍe so lahaṇ wipisampayā.
 Tena so pākajō dsi. Tampi diḍya bhūmipō datwā taṇ tassawakkāraṇ Gāmanissa aḍḍi taṇ.
 "Wasabhanōlakaniyārōti" taṇ khettaṇ pākataṇ aha : ivaṇ Labhiyamasabho wast Gāmanisantiḥi.
 Mahāyodhānumetissaṇ dāraṇauampi mahipati puttassa sakkārasamaṇ vakkāraṇ kārayi taḍḍa.
 Aṇaṇṭetwā yōdhi tē dasūpicha dīṇampati, "yodhi dasadasiḥkō, esathdī" uddhari.
 Tē tathicānayaṇ yōdhi ; punarā mahipati tassa yōdhasatassōpi tathīwa pariyaṇṭu.
 Tathā tē pānayaṇ yōdhi ; tassapāha mahipati puna yōdhasakassāsa tathīwa pariyaṇṭu.
 Tathā tē pānayaṇ yōdhi : sabbāsaṇṭipitāṭu tē ekādasa sahasāni yōdhi sata aṭṭāsa.
 Sabbhī tē saddhasakkāraḍḍi bhūmipāḷḷa sabbāḍḍi Gāmanirōjaputtēna taṇ wāṇaṇa paribhriya.
 Iti sacharitaḥjātamabbhūtaṇ sūniyā narō wāṇaṇa sakkatattḥikō akusalaputṭhāṭō parasaṇṭhāḥi
 kusulapathāḥhīramiya mabbaddi.*

Sujanappasādanāmetigatthiya kotī Mahāsaṇṭi "Yōdhalāḥkō" adma tivasatime pariccheḥḍō.

assembling a few laborers, undertook the formation of the tank (near the Tulādhārō wihāro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gāmini. The field (irrigated by this tank) became celebrated under the name of "Oḍakawāro of Wasabho." Thus Labhiya Wasabho was established in the service of Gāmini.

At that period the sovereign (Kakawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Mahāwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

*Rañhe wirirā gchitvā jantayāntu rājini, uttva Tissawihāraṇaṁ taṁ saṅghaṁ nirūdayi.
 Suttvā Tissa'andro maṁ gantvā Dighawāpita, wirirākiebhāṁ karetvā sakkarābhāṁ pīṇaṁ ayaṁ.
 Māturaṁ Kappalāṇaṁ hatthiṇaṁ ādāyitvā mahabbalaṁ, bhāṭakkaṃ Dighawāpitaṁ agamāsi lokaṁ tato.
 Tāṁ pavattāṁ nirūḍḍhāṁ Duttthagāminiṁ satthikāṁ, lokaṁ katevā vinajjītaṁ vabbāṁ maccheṭṭaṁ samāgataṁ.
 Sā Guttahālaṁ āgataṁ, tatthakāraṁ vinajjīya, Mahāgāmanipāgataṁ ayaṁ rajjibhūṭikayaṁ.
 Mātutthāṁ Kappalattāṁcha bhāṭakkaṁ vinajjīya; āladdhīyānaṁ tatiyaṁ yuddhāya taṁ upāgami.
 Abhū dwinnaṁ mahāyuddhaṁ Chūlanganiyupitthiyaṁ; tattha nēkamhāraṇi paṭṭāsaṁ rājinaṁ naraṁ.
 Rājācha Tissamachchakkaṁ, vāḷavācha Dighathūlikaṁ, tayāyānaṁ palāyinaṁ kumāraṁ anābandhī tē.
 Ubbinnamantare bhikkhū upāyānaṁ mahābharaṇaṁ, taṁ diwaṁ "bhikkhūsaṅghaṁ summaṁ," iti nirūḍḍhi sē.
 Kappakandaraṇḍijjāṇāṁ Jivamālittitthawāgataṁ rājā Tissamachchakaṁ taṁ; "chāṭajjhataṁ ayaṁ" iti.
 Suwayyāsurakāṁ khittabhāṭṭaṁ nīharaṁ taṁ; sē saṅghaṇḍatamābharaṇānto; kareṇa vāṭabhāṅgikāṁ;
 "Gheṭṭhi kilaṁṭhebhāṁ" Tissaṁ ālamayhāmyi. Saṅgitaṁ ābhāṣitena raṇaṁ sikkhāya dāyako,
 Thēro Piyāggulipattihā; thēraṁ tattha nīyājāsi tissaṁ Kutumbikantaṁ; sē tattha nabharāgamaṁ.*

on a low hearse, and removing it to the Tissamahā wihāro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dighawāpi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dighawāpi.

In order that this event might be made known at the court of Duttthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chūlanganiyupitthiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dighathūlika all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jivamālī ferry of the Kappukandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The thēro (Gōtamo) resident in the isle of Piyango, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a thēro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

Upānaya yaguddini théro pattañ pihāsi sō, "hiattī" muttōrāwē, "Tissā dāya agatā;" iti.
"Kuhā choritī?" muttāwa; thitattānāñ sietāyā, Wihārādāwē gantwāna chhādīyattāwē puttākañ.
Rājāna thērāñ; "Nāto wō dānābhāwō idāni wō?" Sāmanārañ pāthā tunkāwa sattaṃassāhañ,
Janakkhayañ, wādsāwa kālāhō sakhāyāya wō;" rājā "saṅghassa dōsā." Sō "saṅghō dāyāñ karissatī."
"Hessatāgatakichchāñ wō yagaddā gāyathāti." Sō datwē tañ bhikkhūsaṅgassa, pakkāsitwāna bhātarāñ,
Tattāwā saṅghamaṃḍhamhi nisinno bhātarāsaka, bhujjīwā ikatōyāwa; bhikkhūsaṅghāñ wisaṃjāyī.
Saṃsaṃmānā kāttañ Tissāñ tattāwā pābhū, Sayampi bhāriachāretwā saṃsaṃmānā kārāyī.
Iti uttaramānikawāikkappachāṭṭāñ samāyānti bahūñ apī sappurisa itī chintiya; kōhī narō matimā nābhāyāyā
pariwa sūṃṇatamānānti

Sujanappasādasāwīgathāya katā Mahāwanso "Dutthadittikāyāldhāñ" wāma chatuṃsantimā parichchhida.

covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théro) mentioned the place. The queen Wiharadōwī rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sāmanēro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théro pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dighawāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

PANCHAWATIYU PARICHCHERU.

Dutthagāmini rājātha katvāna jannanūgahā ; konṭṭi dhātū uddāpetvā, sayoggaḥalamāhānā.
Gantvā Tissamahārāmaṇ, wadditvā mahāmaharāsi ; "Pāragāṇā gāmiṇāmi, jātān taṇ idānaṇ aḥā."
"Sakkāṭaṇ bhikkhū nā dītha ; amhāhi mahagāmiṇo, māṇḍalaṇcāhā vakkācāha bhikkhūnaṇ dāmanākkhito."
Adāsi dāḍḍakammuttān saṅghā paṇḍatān yati : bhikkhusaṅghā tandoḷuṇa tatā sikkhamā bhūpati.
Sādhāpetvāna mūlayi idhāgāmanamanjasa, Kāṇḍaṇ hatthimārūha, yodhāhi parivārāsi,
Mahātibhalakāyina uḍḍhāya ubhāṇikkhamā. Mahāgāmiṇo na sambaddhā sādā Guttahālaṇ.
Mahiyāṇaṇamagāmiṇā Chhāttaṇ damilamaggāhi ; ghatetvā dānā tathā āgāṇvā Ambatitthāṇ,
Gaggā parikkāṇḍapānānā Tīthembā damilampāna, ujjaṇā chātūhi mātthi katāhatthān mahābhāḍā ;
Mātaraṇ dāsayitvāna, tīna tīna aggaḥi. Tatā oruḥa, dānā tathā rājā mahābhāḍā,
Pāḍāhāna gāḍḍitvā Khēmaṇ katvā, mahābhāḍā balasādā dānaṇ ; tīna Khēmarāṇāti machchati.
Mahāsaṅghāntarā ubbāhi Dōṇā Gavaramaggāhi ; Hālakōḷi isariyaṇ Nāḷibhāmi Nālikaṇ,
Dighābhayagallakāṇi gāḍḍhi Dighābhayampicha ; Kachchhatitthi Kawisāṇ chātumāsāna aggaḥi.

CHAP. XXV.

Thereafter the rāja Dutthagāmini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha) ; accompanied by his military array, repairing to the Tissawihāro, and reverentially bowing down to the priesthood, thus delivered himself : "I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion." The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagāmi to Guttahālo. Reaching Mahiyāṇaṇ, he made the damilo chief Chatto prisoner ; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rāja thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khēma) of this great force ; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khēmarāmi. He captured at Dōno, among the marshes in the great division Kotto, the chief Gavaro ; at Hālakōḷo, the chief of that place ; at the Nāli marsh, the chief Nālika ; at Dighābhayagallako, the chief Dighābhayo ; and, after the lapse of four months, the chief Kawisā, at the Kachcho ferry ; at the town Kōto, the chief of that name ; and subse-

*Kōṭanagara Kōṭanaka; tatō Hālawabhānako wahiṭṭhi, Wahiṭṭhādamiṭṭha, Bhāmaghiṭṭha gāmanā,
Kumbagāmanhi Kumbanaka; Nandigāmanhi Nandika, gāpāhi, Khānu Khānugāmi dwiṭṭu Tumbunapamiwacha,
Māḍulā bhāginiyiyāncha Tumbunamānandamā; Jambuchaggāhi / sō sō gānāha trā tadawhāyā.
"Ajāniti sākā sūnā ghānti sūjanā" (it. Sūnāma uchechakiriyā sūari tattha bhūpāti.
"Rajjānubhāya wāyānā udyānā mama, māḍpācha Sambudhāraṇānānāwā thapānāya ayaṇā māmā."
"Tēnā sacchāhina, mē sūnā bhāgipagutādhānādhānā jāmānānā wāhātūti," Tā tathāwa tadā ahu.
Gangātiramhi dāmilā sabbā ghāntitānāhi Wijitanagaraṇā nāma uwarāṭṭhāya pawirū.
Phānki nāgānā thānā Khāndhāwārā nīrīyāyī, tā Khāndhāwārāpittṭhi nānandhānā pākānā
Wijitānā gānā ghāṭṭhānā mīmānānā nāradhāpā, sūnā yānā Nandimittā wāpāpāti Kāṇḍulā.
Gāpānā āgānā hatthi Nandimittā kārīṭṭānā ubhādānā pāyānā ukkutikānā nīrīyāyī.
Hatthi Nandimittā yasmā yūthā ayaṇā, sō tasmā tattha, kātū gānā Hatthipōrōti wāchāti.
Wimānānā ubhā rājā, Wijitanagaraṇāgā Yādhānā dākhānāwārā mādānā sū bhānānā
Parittimānā dādhānā sū Wīlūmanāpānā anīkāmānā dāmilā, ādānā aghāyā*

quently, Hālawabhānako; at Wahiṭṭa, the damilo of that name; and at Bhāmini, the chief of that name; at Kumbagāmo, the chief Kumbe; at Nandigāmo the chief Nandiko; in like manner he took prisoner the chief Khānu at Khānugāmo; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz: "His army is destroying his own subjects, without being able to distinguish them;" made this solemn invocation: "This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito; and he also threw up a (khandhawāro) fortification in an open plain, on a spot well provided (with wood and water); and that place became celebrated by the name of Khāndhāwārāpittṭhi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kāṇḍulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled; from that circumstance the village formed in that place obtained the name of Hatthipōrō (the elephant's contest).

The rājā having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wēlūmanā, mounted on the charger (carried away from the stables of Elāro), slew innumerable damilos. The enemy

Dinwāna tattha Giryān. Kaṇḍulo tathāmaṇaso dāṭhāpilaṇawiraṇṭaṇ chhaṇḍhāsi paṭhamakaṇ taṇ.
Attanō piṭṭhāsiyāsa paṇḍatthāya Kaṇḍulo nūvattitvāna ḍḍhāsi yōdhaṇ tattha gajuttamo.
"Hatthina kalamaṅgīna nappawekkhāmahāṇ;" *Iti Nandimitto wichintetvā pākaraṇ haṇi bāhuna,*
Sō atthārasa hatthucheḍḍa paṭi atthamabbhākīra, ḍḍhāsi Sūranimilaṇ aniechchhāṇ.oppā taṇputhaṇ.
Laṅghayitvāna pākaraṇ nagaraḍḍhantare paṭi; bhinditvā uwarameḍḍekaṇ Gōto Sōnocha pḍwisī.
Haṭṭhi gahetvā rathasakkaṇ, Mitto ukajapanaṇṇaraṇ, uḷḷiveraṇṇaraṇ tihēṭṭhō, Nimmaḷḷi haggamuttamaṇ.
Tālarukkhāṇ Mahāṇḍhō. Thēraputto mahagāḍaṇ; wisaṇ, wisaṇ wethigatā damūḷi tattha chunnayāṇ.
Wijānagaraṇ bhinditvā, chaṭumāsīna hattiyo tato Gīrilakaṇ gantvā, Gīriyāṇ damilaṇ haṇi.
Gantvā Mahānagaraṇ timahāparikkhaṇṭatō dadambapuppawallhi samantā parimāritāṇ.
Ekadwāraṇ duṇṇawaraṇ chaṭumāsī wasaṇ tahiā, gāḍhi Mahālarājānaṇ mantayudhāna dhāmipō.
Tatō Anurādhapuraṇ āgacchekhaṇṭō mahipati, khāṇḍhāwaraṇ anieṭṭhāsi paritō Kāyapabbataṇ.
Māwamhi jēṭṭhamū amhi talḍakaṇ tattha kāraṇ, jalaṇ kili tahiāḍāṇō Pōṭṭa nagaraṇabayo.
Taṇ yuddhāyāgataṇ sutwā rājānaṇ Dutthagāmiṇi amacheli sannipāṭetwā Elāro āha dhāmipō.
"Sō rājācha wyaṇ yōdhō; yōdhāchasa bahūkīra; amachchā, kinuṇ tātāḍḍaṇ, kinti maṇṇanti nō?" *Imi.*
Dighajantupubbhūṭayō yōdhā Elārājīno; "eṇwē yuddhaṇ karissāna," *Iti tā niechchhayaṇ karaṇ.*

This lord of elephants Kaudulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior: Nandimitto resolving within himself, "Let me not enter by the passage opened by the elephant;" charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight "usabhos." It fell, and he looked towards Sūranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gōto and Sōno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gōto a palmyra tree, Nimilo an enormous sword, Mahasōno a cocoanut tree, and Thēraputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Gīrilako, slew Gīriyo the damilo. Marching on the town of Mahelo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rāja of Mahelo by diplomatic stratagem.

The sovereign then preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, in the month "jēṭṭhamūlo;" and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Pōso.

The reigning monarch Elāro, hearing of the approach of the rāja Dutthagāmiṇi with hostile intent, assembled his ministers, and thus addressed these personages: "This rāja is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?" These warriors of king Elāro, commencing with Dighajantu, came to this resolution: "Tomorrow we will attack him."

Dutthagāmañi rājāpi mantetvā mituyyānā ; tassāmantāna, 1 dēśe dantthāna balakottikā ē.
Rājā cchattādhare tathā thapēti, rājācūppakē ; ubhāntare 1 otthakētu sayya utthāsi bhūpati.
Elāra rāja sannadādhā Mahāpabbatābhattāna ārayāna agamā tathā vyōgyaśalācchānō.
Sangamā mātāmdānāhi Dighajantu māhābhala ālāya bhāgga phala' an yujjhamānō bhayānābō.
Hattāsi utthāntareggāntvā kubhātān rājānūpakañ cchinditvā avāna ; bhūvā pāthamañ balakottikākañ.
Evañ uttēpi bhūvāntā hāsiyāsi māhābhala thūta Gāmañirājāna balakottikāmapāyami.
Yōdhā sō Sūranimillō gacchēhantā rājānūpārā vāpēvā āttānō vāpēvā tamakē bā mahābhālā.
Itare " tāñ vuddhissanti " kuddhō ākēsamaggāmi ; itare ātāntēvā phala' an yonāmayi.
" Cchindāmi tāñ caphalakañ ; itī cchālyā sēpāna phalakañ pahārā bhaggēva ; tāñ-munchi itarōpāna.
Kappento muttaphalakañ Dighajantu tahiñ pati : utthāya Sūranimillō patitān uttēpi hant.
Sāñkhā dhami Phussadēva : sēvā bhijjittā dāpāsi ; Elāro vāvatthitthā ; ghattānā dāmitāka.
Tattha vāyijānā ai hatānā bhūvāntā ; tassa Kulattāmapāsi vāvāntā vāvatā ahu.
Chardpetvā tahiñ bhērā Dutthagāmañi bhūpati " Na hanissāna Elārañ māñ manchiya parō itī ;"
Sannadādhō sayamāruyāna sannadādhā Kandulān Lariñ, Elārañ anubandhanto dikkhinaddhadārandyami.
Purā dakkhināntēcāramhī ubhō yujjānā bhūmāpa ; tōmarāñ thipi Elārā ; Gāmañi tāñ amānchiyā.

The rāja Dutthagāmini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Elāra accounted for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rāja himself.

The powerful warrior Sūranimillo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, " Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, " I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it; and Sūranimillo springing up, slew the prostrate (enemy) with his sword. Phussadēva sounded his chank, and the army of dāmilos gave way: Elāro rallied it, and many dāmilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of " Kulattha."

The monarch Dutthagāmini then making this proclamation by beat of drums, " No other person but myself shall assail Elāro;" accounted for combat, mounted on his well-appointed state elephant Kandulō, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

*Wijjāpāṭiścha dantāhi tañ hatthiñ sahaatthina; tōmarāñ āhipi Elāro; sahatthi tathā sō pati.
 Tathā wijjāsaṅgānō sayōggabālamūhañ Luḥkañ zēdāpattāñ sō kate dāya pācisi porāñ.
 Parāmañ bhērinchardāpitañ samantā yōjanā janē, sannipattisa kārasi pūjāñ Elāraśājinañ,
 Tāñ dāha patilattādañ āyāgārēna jhāpayi, chittiyāñ tathā hārti paribhramadālecha.
 Ajjāpi Laṅkāpatinō tañ padānā vāpāgā, tēka parihārēna suvādapenti tūriyāñ.
 Ewañ dāntānā damilardajinā Duttahagāminī gāhitañ cācchēhuttēna Laṅkārajjamañ dā sō,
 Mahānāmañ Wijjāsaṅgāñ yōdhā sō Dighajantukō Elāraṇa nūvādetā bhāginiyyāna yōdhatañ,
 Tama Bhallukānāmañ bhāginiyyāna nūvāñ pāyitthāgamatthāya; tama sutvāna Bhallukō,
 Elāro dādādhāwā sattamādivasā sōha paridānā mahāsihi sattihiyāha sōri.
 Otiyā sō sūnāpā patiṭṭā tama rājina "yujjhimāmi," tājāya Mahātittā itthāgamā,
 Kāṇḍhāwārā nūvāsi gāma Kōlumbahālakē. Rājā tādāgamañ sūvā, yujjāya ābhinekkhāmi,
 Yuddharānāha sannadādhā hatthindrayiha Kaṇḍulañ, hatthasurathayōdhāhi patthiścha anūmahō.
 Ummādapussadēwa sō dīpi aggaḍḍhānaggāhā dānādhā yuddharānūvādhā, sūyādhādeha anāgāñ,*

Elāro hurled his spear: Gāmini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Elāro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lankā under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yōjana, he held a festival in honour of king Elāro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawattī). Even unto this day, the monarchs who have succeeded to the kingdom of Lankā, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Duttahāgāmini having made prisoners thirty two damilo chieftains, ruled over Lankā sole sovereign.

On being defeated at Wijito, the warrior Dighajantu reminding Elāro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Elāro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahātittā hither (to Anurādhapura,) and fortified himself at the village Kōlumbahālako.

On receiving intimation of his landing, the rāja, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kāṇḍulo, set out to give him battle. The warrior Ummādapussadēwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honours continued to be paid to the tomb of Elāro, up to the period of the British occupation of the Kandyan territory.

*Puwattisumali yuddhi, sannadiko Bhalluko takin, rājādhimukhamāyāsi, Nāgarājādu Kappālo,
 Pañwēgamunilōhadvatthān pachchōsakkī sanā sanā; sēdāpi saddhā tētwā pachchōsakkī suṇā suṇā.
 Rājāha, "Pūbhe yuddhīsu atthawattiyā, ayaṃ na pachchōsakkī; kiṃ etaṃ Puwattiwatī?" Aha so,
 "Jayo no paratō, dīwa : jayakkhūsi mayangajō, pachchō sakkati pekkhantō ; jayattānamhi thawati."
 Nagōtha pachchō sakkāthā, Purādēwasupassato Mahāwihāradāmanā atthāsi suppatitthā.
 Tattaruḥhi nūgarajjē Bhallukō jamilo takin, sājāhīnūlha wāgantwā ubbatti mahipatā.
 Mukhān pūhaya khaggēna, rājā akkōsi tampana, "Rāgo mukhānhi patṭhi" (ti : khaṇḍancha so khīpi,
 Akkha so khaggatānā khaggō pati bhūmiyā : "mukhē widdhōmi," suṇāya, ukkattān Bhallukō uka
 Rāgo pachchā nimānō so Phussadēwō mahabbālō; khayyān khīpi mukhē tassā ghattentō rājākaṇḍalā.
 Rājānā pūdatō khaḍa, paṭamānā tassatō, khīpitwā aporān khāḍān, wiḍḍitwā tassā chhānūḍān,
 Rājānā sātō katwā, pātisi lahu katthakō. Bhallukā patite tassā jayandō puwattalā.
 Puwattiwā takinītwā, sādāpi dōsamantān, kaṇḍawallā sakāsi jētū pasulā lōkitaṃ sayān.*

When the conflict was on the point of taking place, Bhalluko, who was also accounted for battle, charged immediately in front of the rāja. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadēwo, "What does this mean: he has never before given ground in the previous twenty eight battles he has been engaged in?" "Victory (replied Phussadēwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

The elephant continued retreating in the direction of the temple of Puradēwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahawihārō.

When the elephant thus made his stand, Bhalluko the jamilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rāja's mouth;" (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rāja's mouth) fell to the ground. Bhalluko having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of this throw). The vallant warrior Phussadēwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rāja, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadēwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

- "Piyyagullipē saṅghina pluta, manujādhīpa : tammasaḍ sayitnā mahī" iti. Rājā punda ti,
 "Kathanā, bhantī, aśīso mama herati : yina-mi akkhōhīni maharind ghaṭo kārāpito" iti.
 "Sāggamāyāntarāyōcha natthi ti tina kammoda : āyadāhamanujōchitha ghōṭitū, manujādhīpa :"
 "Sarasīso phitō ṭhō, panchavalepichāparō, uchehkhādittīcha, āsāid, sēdā pamasamduatā,"
 "Jātagānā ehi" mātēd. "bahudhā Buddhasānanā : manēpūḍḍhū tāvā tvaṃ vīpādaya, sarīsara,"
 Jhīvutta mahārājā tthi asācamāgathō, vānditvā ti mīajjittvā sayitō, pava chintayī.
 "Vind saṅghina dāraṇ mahhunjitha kaddhipi," iti mātā pītā hārē upiṇḍaṃ daharecha ab.
 "Adattvā bhikkhusaṅghassa bhuttān atthina no?" iti. Adāsa pāṭarāmanhi tūpamasichavandithiā,
 Saṅghassa atthapetvāna paribbattan vattāvind, "tadattān dāḍḍalāmanā mī kaddhāntīcha," chintayī.
 Etti ti sika kōṭi ittha manujagānē ghāṭitī chintayitvā, kāmānā hīva etān manasīcha kayirā vaddha
 ādinimantān mabbhānā ghāṭamā tān manasīcha kayirā nicchātān vaddha vāḍḍhā, tvaṃ dukkhā pamaḥ-
 khān, vāḍḍhagattimāthavaḍ pāpūnīyyāchirēnāti.

to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at Piṅgagadipo, to administer spiritual comfort unto thee." Thereupon the rāja thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhōhīni in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "saggō" (salvation): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;" and added: "As thou wilt cause the religion of Buddha to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction."

The mahārāja who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kōṭis of human lives sacrificed by these persons (Duttagāmini and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain "mokkha," (the emancipation from all human affliction); or, at least, will be born in the world of the dēvas (which leads to that final emancipation).

Sahorādhā mahārāja silitwā salīlā dīwā, edyawaīha. "Gawīdima : kantaṃ maddhitha bhā," itī.
 Chāletān taṃ samulāhāna kantaṃ rājadhīrā dīkā, gaudhāmallikī pūjasaṃ rājasīlāṃ samduta.
 Rājā mātantaṃ acchāhāraṃ dīwā taṃ kaṭṭhamānasaṃ, widdhaya tattha drakkhaṃ, paṇḍitaṃ pūraṇ. Tatā.
 Kantaṃ parikkhīpāpetwā chētiyaṃ tattha kārayi, thūpaṃ parikkhīpāpetwā widdhāha aḍḍhaya.
 Tāhānathī nittāsi wihāraṃ vā nārasarā : saṅghaṃ vasaṃpatāsi mādānābhāḍā dāyā.
 Bhikkhūnaṃ mahānāthānān tādā bhikkhūnāgā, panna samulāhāna vāhānāni abhāwānaṃ samāgāṇā.
 Tasmā samāgāṇā saṅghaṃ idamāha mahipati : "Saṅghaṃ, bhanta, wissarīdā, bhūṃsāwācchānāthikān."
 "Tassa taṃ dānābhāṇānaṃ mā bhāwutūḍi aḍḍhaya, nikkhīpāsaṃ wācchānāthikān wihāraṃ samāgāṇān."
 Patigaḍḍhaya taṃ saṅghā. III. So dāhikkhīpāpetwā pādetwā bhikkhūsaṅghaṃ wihāraṃ samāgāṇā aḍḍā.
 Wihāraṃ taṃ samantāha mahāntaṃ samāgāṇā wihāraṃ dādetwā, tattha saṅghaṃ mahāntānaṃ parantāyā.
 Pāḍi paṭṭhapāpetwā jātā, Abhayaṃwāpāyā, kutaṃ vā samāgāṇā dāi : abhāḍāṃ kaṭṭhānā ?
 Saṭṭhānāṃ annapāḍānānā dādetwā samāgāṇā aḍḍā samānānā widdhā parikkhāraṃ mahārahaṃ.
 Ahaṃ wā wāhānāgāḍā parikkhāraṃ aḍḍā : aḍḍā wāhānāgāḍā : widdhā wāhānā taṃ lakkhi.
 Yuddhādānāha vīraṇa vīraṇā, wāhānāgāḍā, pannaṃwāhānāgāḍā, samāgāṇānāthānā.

The mahārāja, together with his suite (thus undressed), having sported about (in the Tissa tank) ; in the afternoon, he said, "Let us depart : my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rāja witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chētiyo, and encompassed that dagoba with a wihāro.

In three years that wihāro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand ; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood : "Lords ! forgetting the priesthood, I have (in violation of a vow) ate a chilly : for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful wihāro, together with its chētiyo : may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wihāro on them. Having caused a superb banqueting hall to be erected around that wihāro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank :—who will undertake to describe the (dimensions of the) other sides ? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpa, and terminating with the alma-festival, in making offerings to the

*Rañyā katayyand tīma thūyakdēd paṇḍitō, wiḍḍamāhantantāni pūjetuṃ ratanattayaṃ,
Paricchattānākaṇḍantthi anagghāni wīwanchiya, sēṇāni kaṇṭi kīḍya ānawanti kēṭṭiyō.
Bhōyā dānuddhāwikkhadānawiddāsītāpi paṇḍāwīsārahitthi janhi paṭṭhantīma. pañcāgopāyōga.
gahitarārd : icchassa kāragahant matina ghaṭṭayyāti*

Sujānappāddamaññigattāyakaṭi Mahāwaṇṇe "Marichawattīwiḍḍamāhō," nāmaśchabbāsatiṃ paricchēḍḍidō.

SATTAWISATIṆO PARICCHHEDO.

*Tatō rājā wicchiṭṭhēi wāṇṭaṃ amāntaṃ sutāṃ, mahāpūjāṇaṃ sālā pūjya paṇḍya, kaṇṭanichchāyo.
Dipappasāḍaḥḥ thēro rājāṇo ayiyakassāḥḥ ēwaṃ kīrdha "Nattā tē, Dutthagāmaṇi bhūpatī."
"Mahāpūjāṇaṃ mahābhūpaṇ, Soṇṇamālā manōramā, wīnaṃ haṭṭhaṇṭaṃ ucchāṇa kārissatī andgati."
"Pūjā uposathāgāraṇaṃ ānādrātānāmaṇḍitāṇaṃ nāmaśchūmaṇaṃ karitwāna Lōhapāsādaṇṭawācha."
Iti chēṭṭiya bhūminda likkhitwāṇa, thapāpitaṇa pēkkhāpātā rājagahē thēṭṭaṇ ēwa karayyāḥḥ.*

"ratanattaya;" the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kōṭis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Dēwalōka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty-sixth chapter in the Mahāwanso, entitled, "the festival of offerings at the Marichawattī wiḥāro," composed equally for the delight and affliction of righteous men.

CHAP. XXVII.

Subsequently (to the construction of the Marichawattī wiḥāro and chēṭṭiya) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahinda), and had been perpetuated to his time (from generation to generation) without interruption.

The thēro (Mahinda), who had shed the light of religion on this land, had thus prophesied (to Dēwānanpiyatissa) the ancestor of the king: "Thy descendant, Dutthagāmini, a most fortunate prince, will hereafter build the great splendid thūpo Soṇṇamālī (Roanwelli), in height one hundred and twenty cubits; as well as the Lōhapāsādo, to serve as an "uposathō hall," embellished in every possible manner, and having nine stories.

*Saṅghasaddatva pūddan dahhindaṃpuratūraṃ, rājā dādet mahāditṭhaṃ satthakaṃ puṇḍakamūya,
Pasādamha mūttāni mahābhūgaṃ rājā aṇḍaggaṃ thapetvāna añṇaṃ tīsaṃkōṭṭiyā.
Nissāri dhammicchayā, wissān āraṇ yē dānaṃ parigrahaṃyanti idhupāṇā, te dānaṃ wipulam patachittā-
sangaṃ, yattānaṃ hitayaramā, dadanti, ēvanti.
Sujanappasādasāwagattādyā katā Mahāwansā "Lohapāṇādamahā" nāma attawissatimā parichchāḍḍā.*

ATTAWISSATIMO PARICHCHERIDU.

*Tatā te satamhaṃsaṃ wissajjetvā mahipatī kārāpisi mahābhōdhipiṇṇāṃ subhramuttamaṃ.
Tatā purāṇ pavasiṃtā thūpaṇṇāṃ aṇṇatāṃ passitvāna idhupāṇāṃ caritvā puṇḍakāṃ ratinā
"Kāreṇāmi mahāthūpaṇ" itī haṇṇhā. Mahātalāṇ duggiḥa rattinā bhajjittvā, sayitā itī chintayā,
"Damillā maddamāntā idhupāṇā piliṇṇā; magāṃ navaḥkāḍḍā balimāḍḍā baritvā; taṃ wājjiyā balinā añṇā,
"Kāreṇāmi mahāthūpaṇ, kathaṃ dhammiccā iṇṇhā uppatteṇāmi?" icchitvāna chintayantāssa chintitvā,
Chhattamhā dāwāḍḍā jānā; tatā kōḍḍhulāṇā añṇā dāwā. Natvā taṃ Sakko Wissakammaṃ tamabruvā.*

The rāja having bestowed this palace on the priesthood, pouring the water of donation on their right hand; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kōṭṭis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagāmini) largely in charity.

The twenty-seventh chapter in the Mahāwanso, entitled, "the festival of the Lohapāṇādo," composed equally for the delight and affliction of righteous men.

CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Raanwelli) thūpo, and recurring to the former tradition, delighted with the thought, he said: "I will construct the great thūpo." Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated: "The inhabitants of this land are still suffering from the war waged for the subjection of the dāmiṇas: it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, how shall I, who am about to build the great thūpo, procure bricks without committing any such oppression?" The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dēwas. Sakko obtaining a knowledge thereof, thus addressed himself to

"*Itthakatthas chetiyaṃ rājā chintesi Gāminiṃ gantvā puriyōjanaṃhi gambhīraṃ nadiyāntiki.*
"Māpasi itthakantattha" iti. Sakkena bhāsito. Wissakamma idhāgamaṃ māpasi tattha itthikā.
Pabbhāsi luddakā tattha sunakkhī mānā agā, gōdhārupiṇaṃ dassesi luddakaṃ dhummadāpata.
Luddo taṃ anubandhanto, gantvā diwāna itthakā, antarahitāya gōdhāya itthintesi so takhā.
"Kāritu kāmōhiraṃ so mahāthūpaṃ mahipati, upāyanamilaṃ tassa" iti gantvā niwedayi.
Tassa taṃ asochanāṃ suttā piyāṃ janahitoṃpiyā, rājā kāritu sakkāraṃ mahantaṃ tūṭṭhamānaso.
Purāpubbattarē diti yōjanattaya matthakē Achārāwattigāmaṃhi solasakarasi tālē.
Solasasāhijā tūṭṭhinā niwiddhāni paminatō uḍattakūḷattāhamānāni angulikāni hetṭhatō.
Sawasāpuyyantaṃ bhūmiṃ diwā taṃ gāmanawikā suwasāpātīn dāya gantvā raṇṇo niwedayuṃ.
Purā pācchāpassamhi suttāyōjana matthakē gaṇḍāpāre Tambapittikē tumbalōhaṃ samutṭhahī.
Tā gāmiḍā tumbalōhaṃ kījamādaya pūtiyā rājānūmapasānānāni tamatṭhancha niwedayuṃ.
Pubbaḍakkhinādiṃ puratō chaturyōjanē Sumanawāpīgāmaṃhi utṭhahānaṃ wāpi bahū.
Upalakurumindhī mīmakānāni. Gāmiḍā dāya pūtiyā ewa gantvā raṇṇo niwedayuṃ.

Wissakamma: "The rāja Gāmini is meditating about the bricks for the chētiyo. Repairing to the bank of the deep river (Kadambo) a yōjana from the capital, there do thou cause bricks to be produced." Wissakamma, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dēwatā of that spot presented himself to the huntsman in the form of a "gōdho." The sportsman chasing the "gōdho" came upon, and saw the bricks; and from the circumstance of the "gōdho" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thūpa, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achārāwattigāma, situated three yōjanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yōjanas, in the south east direction from the capital, on the bank of the river (Mahāwelliganga) in the Tambapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rāja, reported the circumstance.

In the south east direction from the capital, at the village Sumanawāpi, distant four yōjanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rāja, reported the circumstance.

Purāṭo dakkhiṇapassa atthayōjanamatthake Ambalattikolānami rajatāṃ uppajjatha.
Nagardedho eko ādāyo saḍḍāṭṭhaṃ, Malayā singisāradāṃ aṭṭhaṃ Malayāṃ gatā;
Līnaso awidhramhi sakatadāṭṭhapāpiya, paṭṭadadāraṇicchehantaṃ āruḥṭo taṃ mahindharaṇ.
Chāṭṭipamāṇakapakkhaṃ pakkaḍḍariya nāmitaṃ dīvaṃ paṇasayyāṭṭhinaṃ pāṇaṭṭhaneṃ taṃ phalaṃ.
Wāṇṭitaṃ wāṇiṃ ekkatvā "dassāmaggaṃ" ekkāya; kālāṃ ghōṣāṃ saḍḍhāya. Chāṭṭārōṇasawāgamaṃ.
Haṭṭhāṃ sō tikkhīṇaddeṭvā, nīṇḍāpiya vālarō, vāḍiṃ wāṇṭasamāntā tachaṃ ekkatvā apassayaṃ.
Maṇḍitvā wāṇṭapūṇantaṃ yāṇapattāhi dāya, chāṭṭārō yāṇapūrā tē patti tē samadāsi sō.
Ti taṃ gaḍetvā pakkaṃmā. Kālaṃ ghōṣāṃ sō puna, ayye līnāṇāwā thērā chāṭṭārō tattha dāmaṃ.
Tiṇaṃ patti gaḍitvā sō puna wāṇṭijjāhi pūriya, adāsi tiṇaṃ; pakkaṃmāṃ tayo; eko wāṇṭikamā.
Rajataṃ pudavituṃ brōḍḍhitva tatthi sō, nīṇḍā līnāṇāwā thērā tāmāṇḍa paribhujatha.
Siḍḍimāṇā wāṇiṃ ekkatvā dāyāṇḍitvā yāṇapattāhi dāya, chāṭṭārō yāṇapūrā tē patti tē samadāsi sō.
Gāṭṭvāna thīrapasāṇḍa wāṇiṃ dāyāṇḍitvā līnāṇāwā thērā tāmāṇḍa paribhujatha.
Thīraṃ wāṇiṃ, sō tīna gaḍetvā līnāṇāwā thērā tāmāṇḍa paribhujatha.
Wāṇiṃ dāyāṇḍitvā rajatāṃ wāṇiṃ; gaḍetvāṇāṃ wāṇiṃ dāyāṇḍitvā sakatāṇḍikāṃ.

Eight yōjanas to the southward of the town, in a cave called Ambalattikōlo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayā division to procure saffron and ginger in the said Malayā division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "chāṭi" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed; one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the thero there, and showed him the usual attentions; and the thero pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the thero, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hastening to the carts, and

*Sakattinī thapēpetwā, sijjhēpiyāntamaddiṇa, bahū Anurādhapurāṇ āgamna warawāṇijjā,
 Haṁsewa rajatāṇa raṇṇa tamatthampi nicēdayi. Puratō yacchēhimī puzzi, pañcayōjanamatthakā,
 Urūwēlapattani mullā mahāmalakamattiyā paṇḍāsaṭṭarikkāsadulhā samuddā thalamokkamā,
 Kēwaṇṭhā tā upēkkhittwā rāṇi katvā thalā, pūṭiya suyitvāna mullā sahāpēcēlāṇ.
 Rājānampapaṇḍakamma tamatthampi nicēdayā, Puratō uttarepassi tatta yōjana matthakā,
 Pēliwāpīgāmo māpiṇ paḍḍantakāṇāre jayissu wāḍḍakopiṭṭhī chātṭārā uttamā manī nicēdāpotappamā-
 nā ummāpupphaṇi bhāṇēhā.*

*Ti dīwā nannākkēlādō āgantwā rājasaṇṭikā "iwārūpimāṇi dījḍhēmayā" itī nicēdayi.
 Iṭṭhāḍḍinī etāṇi mahāpugga mahāmati umhāthaputthamuppannā natvāti tādāhienā.
 Yathānurupamākkūraṇi tēvaṇ katvā ummānā itī paḍḍhiti katvā saḍḍāni āharāpayi.
 Kāḍampekāpajapasaṇḍha machināyitwā, puṇṇaṇ paṇṇanāmanāpachittāṇi itvā : siddhī sādhanasiddhā
 sulhā karāni : tasmā paṇṇanāsiṇa karēyya puṇṇanti.*

Sajjanapapaḍḍamāwāgattāya katī Mahānāmi : "Mahāthuparāddhanāḍḍhā," adma aṭṭhāwāṇimā paricchēhē.

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwēlapattana, pearls of the size of "nelli" fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwāpīgāmo, four superb gems, in size a span and four inches, and of the color of the ummā flower, were produced. A huntsman discovering these, repairing to the court reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahā thūpa. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, "the acquirement of the materials for the construction of the Mahā thūpā," composed equally for the delight and affliction of righteous men,

EKUNATINSATINO PARICHCHIEDO.

*Ewañ samattē samāhārē wissākhē yuṇṇamāsigañ paṭṭi, wissāha nakkhatti, Mahathūpatthamirabbhi.
 Hāretwāna lahiñ yūpañ, thūpaṭṭhānamakkhāyā, antahutthi mahipālo thira kātumanikkhā,
 Yōdhāhi dharāpetwā gulsāḍḍuakki tāhiā, kussāhi dharāpetwā pādāyē, chūgāṭṭi aṭha,
 Chammāwanāḍḍhapaddhi mahāhatthikhi maddiyi, bhūmiyādhērābhāwatthā, aṭṭhānuttamācchakkhāyā,
 Akāṣagangā patitattāhina Satatātintakē mattikā sulhama tattha samantā tāsāyāyā;
 "Nāwanitā" mattikā tēsa sūḍḍumattā paṇṇuccheṭṭi: khinḍamwā sāmanēra mattikāñ dharañ tatā.
 Mattikā aṭṭharāpēsi tattha paḍaṇḍakojjhimā; iṭṭhahāḍa aṭṭharāpēsi mattikōpari isarā,
 Tassōpari; kharañ sūḍḍhañ kuruwindā tatōpāri: tassōpari ayōḍḍāñ; maru ontu tato parāñ.
 Akutañ sāmayārihi Himmanāta yugandhakarā, santharāpēsi bhūminda patikanta tatōpari,
 Silāyō santharāpēsi phalikkānātharōpari; sabbatthamattikā kiechē nāwanitawhāyā uhu.
 Niyatāna kappitthāna samāreṇa caṇḍakē iṭṭhāṅgulañ bahalāḍa lohapaḍḍhañ vāḍḍōpari,
 Maṇḍilāyā tilatāṇaṇṇi tāya tatōpari suttāṅgulañ iṭṭhupaddhañ santharāsi ratti tumbhō.*

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of "wesākho," and under the constellation "wesākho," commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatātintako,—the spot where the aerial river (flowing out of the Anōtatthō lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "nāwanita" clay. This clay, sanctified sāmanēro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of "kuruwindā" stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the dēwas, brought by the sāmanēros from Himawanta; over that layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "nāwanita." Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the "kappittho" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.

Mahāthūpapatissāna thāna āsāna mahāyūti kārāma parikkamāni wippanānue chāsa.
 Asāsi sukkaṇṇakāsa dhammāni chātudassi, kārāma bhikkhūsaṅghassa sannaipātāmaṇa wāsi.
 'Mahāchittiyamatthāya, bhaddanta, muggalissāna patissāpamaṇa me ettha : sabbe saṅgha samita me."
 Buddhapajapagāsa mahājanakhattikā ;" Mahājāna pānathiko gandhamālaṇi ganhiya."
 "Mahāthūpa patissānaṇa yāta sūre" iti. Chētiyāssānaṇaṇa amachchēka nityajāti.
 Asāpiti narināna Munisā piyāgarāma anēkhi pakārēhi tatassānaṇaṇaṇa.
 Naggaraṇa sakalānāṇaṇa maggachēka idhāgataṇa anēkhi pakārēhi anāṇāriya bhupati.
 Pūhātēka chātudassi naggaraṇa thupāyā sapaṇi mahāpakāṇānaṇa kappalēka bahu tathā.
 Patthāka gandhamālaṇa āsāna mālurānāna mahājanatthāna bhūmāna mahājanakhattikā,
 Pāyāṇāni etāni sālayitā yathāruchiā pāyāṇānaṇa thupāssānaṇaṇa.
 Sumanāṇāni nēkhi dēvānaṇaṇaṇa nātāni paribhāṇa sumanāṇānaṇaṇa.
 Sumanāṇāni nēkhi dēvānaṇaṇaṇa nātāni paribhāṇa sumanāṇānaṇaṇa.
 Chātānaṇaṇa nātāni paribhāṇa sumanāṇānaṇaṇa.
 Mahāthūpapatissāna thānaṇaṇaṇa apāraṇi upāraṇi, samāyāna mahājanāna.

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahā thūpa was to be built ; on the fourteenth day of the bright half of the month "asala," causing the priesthood to be assembled, thus addressed them : "Revered lords ! initiative of the construction of the great chētiyo, I shall tomorrow lay the festival-brick of the edifice : let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed : "Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahā thūpa."

He ordered his ministers (Wesakho and Siridēwo) to decorate the place at which the chētiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thūpa.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

[illegible]

the site before-mentioned of the Mahā thūpa, as if he had himself been (Sakko) the king of dāwas. The king moreover deposited in the centre and at the four corners (of the thūpa) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Rājagaha, attended, accompanied by eight thousand thēros. The mahā thēro Dhammasēno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bārānesi), repaired to the site of the thūpo. The maha thēro Piyadassi from the Jēto wihāro (near Sāvatthipura) attended, bringing with him sixty thousand priests. The thēro Baddharakkhito attended from the Mahawanno wihārō of Wesālī, bringing eighteen thousand priests. The chief thēro Dhammarakkhito, attended from the Ghosita temple of Kōsambā, bringing thirty thousand priests with him. The chief thēro Dhammarakkhito, bringing forty thousand disciples from Dakkhinagiri temple of Ujjeni, also attended. The thēro named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asāko temple at Pupphapura. The thēro Bettinno, bringing from the Kasmira country two hundred and eighty thousand priests. The great sage Mahadewa with fourteen lacs and sixty thousand priests from Pallawabhago; and Maha Dhammarakkhito, thēro of Yōna, accompanied by thirty thousand priests from the vicinity of Alasaddā, the capital of the Yōna country, attended. The thēro Uttaro attended, accompanied by sixty thousand priests from the Uttania temple in the wilderness of Wṛjshā. The maha thēro Chittagutto repaired hither, attended by thirty thousand priests from the Bōdhimando. The maha thēro Chandagutto

*Therava upadissina tassa rājā akāraṃ majjhima chāṭṭiyasāṭṭhaṃ paṭiṭṭhapaṭumittāsi d.
 Sōvaṇṇarajattēssa ghaṭṭe majjhā śhaṇḍapayā aṭṭhaṭṭha aṭṭhittasādhā parivāraṃ tē pana.
 Aṭṭhuttararajassanācha śhaṇḍapāsi nāmā ghaṭṭe aṭṭhuttarā aṭṭhuttarā saṭṭhāsiṃsa suttā pana.
 Itthikā parivāraṭṭha śhaṇḍapāsi viṇṇāṃsāṃ sammāṇāsaṃ saṃvāsaṃ bhūṭāsaṃ saṭṭhāsi d.
 Tātē tkaṃ gāhāyitvā adāmaṅgalasammānāsaṃ puratthimādisādhāgā puthamaṃ māṅgalitthikāṃ,
 Paṭiṭṭhapaṭi saṭṭhāsiṃsaṃ manussā gāndhakaḍḍamā jātisummaṇḍapappāsaṃ pūjittāsa tāṃ pana.
 Ahāsi puthavikāṃpā sāsā suttapā suttapā paṭiṭṭhapaṭi saṭṭhāsiṃsa māchāsiṃsa māṅgalāsiṃsa kṛdāsi.
 Eṇaṃ sūḷhā sāsāsaṃ saṭṭhāsiṃsaṃ sammāṇāsaṃ upāsāṭṭe paṇḍarāsi paṭiṭṭhapaṭi itthikā.
 Chāṭṭuddisāsaṃ śhittā tāṭṭha mahāthēraṃ anāgāṃsaṃ saṇḍittāsaṃ pūjāgāṭṭeṭṭha saṇḍittāsaṃ kāmāsaṃ s.
 Pabbattāsaṃ dīṇāsaṃ gāṇḍāsaṃ Piyadassāsaṃ anāgāsaṃ saṇḍittāsaṃ mahāthēraṃ aṭṭhāsi tāsaṃ saṇḍittā.
 Māṅgalāsaṃ tāṭṭha māchāsaṃ tāsaṃ dhammāsaṃbhāsi s.
 Chāṭṭāsaṃ saṭṭhāsiṃsaṃ dhammāsaṃbhāsi aṇḍāsaṃ, chāṭṭāsaṃ saṭṭhāsiṃsaṃ sōṭapattiṃphalaṃ aṇḍāsaṃ.
 Saṭṭhāsaṃ saṭṭhāsiṃsaṃ anāgāsaṃ tāṭṭha saṭṭhāsiṃsaṃ saṭṭhāsiṃsaṃ tāṭṭha tāṭṭhaṃ gāṇḍāsaṃ.
 Aṭṭhāsaṃ saṭṭhāsiṃsaṃ bhikkhū bhikkhūsaṃ chāṭṭāsaṃ saṭṭhāsiṃsaṃ saṭṭhāsiṃsaṃ uruṇḍāsaṃ paṭiṭṭhāsiṃsaṃ.*

adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings: and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asāla," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahā thēros, victors over sin, at each of the four quarters at which they stood; repairing to the north-east point and bowing down to the sanctified mahā théro Piyadassi, stationed himself by his side. The said (mahā théro) on that spot raising the "jaya māṅgala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity; forty thousand attained the state "sōṭāpatti;" a thousand "sakadāgāmi;" the same number "anāgāmi;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

*Evam parammatthind ratanattayamāi cāgādhimuttamanasā jnatā hitina lokatthasiddhi paramā bhavattī,
 ratnā sabbādānāṃ gajayūgaratā karēyyatī.*

Sujasappasiddasānēcagatthaya tatā Mahāwanā "thūpārāmaḥ nāma" ekūnatīnatimā paricchhedo.

TINAGGIO PARICHCHHEDO.

Wunditewas mahārājā sabbā saṅgha nimanāyī; "yāwakkītiya sīttānā Kikkhā gāḍḍha sī," itī.

Saṅgho taṃ uddhivattesi ampubbina sō pana yekewatō yāwuntīdhaṃ uddhamaḍḍhānān.

Alatthō paḍḍhaḥikkhūhi tē uddhā samantā sō sīttāwara thādes thūpatthānānmanatātō,

Maṇḍayī kḍayitewas mahādāwā pūwattayī uddhānā tattha saṅgham tatō saṅghā nimanāyī.

Tatō dherin charāpetwē sīttaka uddhāhi laharī manipāḍḍī tē dūwā paṇḍanattatānāhi.

"Kathā karissasi?" rāḥḥekō pucchēhi, dha thūpatī "pessiydānā sātā laddhāpanānān sabaṇā dhan."

"Kāṭṭiyissāmi" ekāhan, taṃ rājā paṭibāḍḍayī tatō upadāpapaḍḍhaucha: "pānūwē ammaṇānācha."

From this example (of Dutthagāmini) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahāwanso, entitled, "the preparation for the (construction of the) thūpo," composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them: "Whatever the term of the period may be, during which the chētiya will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers: they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Rāja utvāna tañ, dha; "nāpētūñ sakkāte tamittikāñ?" "jānantōpi nassakkāti;" rājānañ dha vassāduki.
 "Jānāsi tevañ thērañ?" vuttō; "amhitihi." So tañ pāpānatthāñ appisi balatthāñ tassa bhūpati.
 Balatthō tina tañ satvā rājānañ dyupagatō Katthahālapariwēnē thērañ paṇṇiya, mantiya.
 Thēraṇa gamanānācha gatatthānānācha jāniya; "tūhitihi sahagachchāmi sakaṇḍamanti" Lhāsiya.
 Rājāṇo saḍḍāna nivāṇisi; rājā tassa adāpaya vatthuyugan sāhasaggañ mahaggañ vattakamhalañ.
 Sānaṇakē parikkhārē bahukē sakkharampīcha, sugandhatilāndīcha dāpetvā amudāi tañ.
 Thēraṇa sahagantvā, sō puna dīvari Piyaṅgallakē thērañ siddhachhādyā sādakāya nisidiya.
 Sakkharapānakañ dātvā pādē tilīnā makkhīya upāhāndhi yōjetvā parikkhārē upāpāy.
 "Kūḷipagaza thēraṇa gahitā mē imē mayā vatthuyuganta puttassa sabbandā daddāmi vo."
 Iti vāṇāna dātvā sō gahitvā gacchhātō paṇa manditvā, rājānācha rājāṇo vandissamāha sō.
 Mahāthēpi kayirānānē bhātiyyānānā dākañ anāṇānābhī jānā paṇḍānā sugatā gātā.
 Chittappandamattena sugatē gātē uttamā labhātīti vāṇitvāna thupapāṇaṇ karī budhō.

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the thero?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthō." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rāja, proceeded to the Katthāle piriwēno; and sought the society of, and entered into conversation with, this thero. Having ascertained the day of the thero's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the thero; and on the following day, at the Piyaṅgallako wihāro, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain thero who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the thero) with these things; to him who was departing, having accepted them, the "balatthō" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thūpa, becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thūpa.

"*Katāṇi itan, mahārāja, na idāni karissa tī aṇṇatallha mahatvā taṇ mahādhupāṇi samūyaya.*"
Taṇ uttwā samayo eḍḍi thapahammanakāruṇi; pupphayānāsu dāmanu sīṭhāḍa dāmakāṭṭiyā.
Bhikkhusaṅghe samayitvā Uttaraṇi Sumanampīṭṭha chāṭiyādhātugabbhātthāṇaṇ pādāyo meghawannaṇaṇ,
"Aharathāti" gōjissu. Tā gāntiṇā Uttarakuraṇi aṭṭi eṭṭanāyānā, sūṭṭhāṇi rawiḍḍānā,
Aṭṭhaṅgulāni bahallā, gāṇṭhī popphāṇi nibbāṇi nibbāṇi, eḍḍamīghawannaṇapīṭṭhaṇ dharissā ghaṇi tatā;
Pupphayānāsu uparī majjāṇi eḍḍā nipāṭiya, chaṭu paṇṇamā chaturā samajjānāyā eḍḍāyā.
Ekampidahanthāyo disaḍḍāgā puratthimī adāmanā karitvā, te thapayissu mahādhūṭṭha.
Majjhamā dhātugabbhāṇaṇ tassa rājā akārayi eṭṭanāyā bōḍhīrūḍḍhāṇi mahākarāmanāmanā.
Aṭṭhārasa ratanāṇi khaṇṭhā sūḍḍhā paṇḍhāṇa, paṇḍhāyā mulā sū, idānāṇi paṭṭiṭṭhā,
Sūḍḍhāraṇatataḍḍhānāṇi maniputtāṇi rōḍḍhā, hīrāmāya paṇḍuputtā phalāpaṇḍhāṇi aṇḍhā;
Aṭṭhaṅgulāṇi tassa khāṇi pupphatāṇi chaṭuppadāṇi paṇḍhā, hāṇipāṇiṭṭhā, rōḍḍhā.
Uḍḍhānāraṇatānāṇi muttā kīṇṇijālāṇi samāyāgghāṇi paṇḍhā dāḍḍhāṇi tāḍḍhā tāḍḍhā,
Chāṭānāraṇatāṇi muttāṇi kīṇṇijālāṇi samāyāgghāṇi paṇḍhā dāḍḍhāṇi tāḍḍhā tāḍḍhā,
Chāṭānāraṇatāṇi muttāṇi kīṇṇijālāṇi samāyāgghāṇi paṇḍhā dāḍḍhāṇi tāḍḍhā tāḍḍhā,
Rawiḍḍhānāraṇatāṇi nāṇi paṇḍhāṇi, ratanāṇi kīṇṇijālāṇi samāyāgghāṇi paṇḍhā dāḍḍhāṇi tāḍḍhā tāḍḍhā.
Aṭṭhāraṇatāṇi muttāṇi kīṇṇijālāṇi samāyāgghāṇi paṇḍhā dāḍḍhāṇi tāḍḍhā tāḍḍhā.

delighted monarch proceeded with the building of the thapo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kōṭṭis of bricks (had been consumed).

The priesthood for the purpose of obtaining (meghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the sāmaneros Uttaro and Sumano, saying, "Bring ye them." They, repairing to Uttarakura, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganthi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired theros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rāja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine laes: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "nelli" were studded. At the foot of the bo-tree

*Amhamullapajjhirañ ; Tāwatinsambhāsanañ ; dīwōrohanapāṭhirañ ; thērapaṇhasamdgumañ ;
 Mahāsamayantītañ ; Rdhulowādanawachā ; Mahāmagalasuttapehā ; Dhanapāḍumūḍgamañ ;
 Alawakungālimūḍhachā ; Apalāladamanampichā ; Parāyanakāsamitāñ ; dīwecossojanañ tathā ;
 Sūkarawaddawaguhanañ ; singiwanṇayugassachā ; paṇanōdakapāṇanachā, parinibbānamūḍhachā ;
 Dīwamanassa parīḍḍiman, thērinapāḍewandanañ ; dāhinañ agginibbānañ ; tathā sikkāramūḍhachā ;
 Dhātumūḍhāṅga Dōṇa. Paṇḍajutakāṇichā yibhuyēna a' ārinī jātakāni evajātā.*

results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāwatinsa heavens (to his mother Māyā and the other inhabitants of those heavens): the miracle performed unto the dēwas at his descent (from the heavens, where he had tarried three months propounding the "abhidhammapitaka"): the interrogation of the assembled thēros (at the gates of Sankapura, at which he alighted on his descent from the Tāwatinsa heavens, and where he was received by Sāriputto at the head of the priesthood): the delivery of the "Mahāsamaya" discourse (at Kapilawattipura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Rāhulo (at Kapilawattipura after he entered into priesthood): the delivery of the Mahāmagala discourse (at Sāwatthipura, also pursuant to the example of preceding Buddhos): the assembly (to witness the attack on Buddho made at Rājagaha by the elephant) Dhanapālo: the discourse addressed to Alawako (at Alāwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nāga rāja Apalālo at * * * * *): the (series of) discourses addressed to the Parāyana-brāhman tribe (at Rājagaha;) as also the revelation of (Buddho's) approaching demise (communicated to him by Māro three months before it took place at Pāwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Pāwanagara, which was the last substantial repast Buddho partook of): and of the couple of "singiwanṇo cloths (presented to Buddho by the trader Pukusso, on his journey to Kusināgara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukutā, the stream of which was muddy when he first approached it to draw the water): his "parinibbāna" (at Kusināgara): the lamentation of dēwas and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the thēro (Mahā Kassapo who repaired to Kusināgara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahā Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) relics by the (brāhman) Dōno. By this (monarch) of illustrious descent, many of the "Jātaka" (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

*Tiṭṭhañ tañ sugatañcha pūjyatarāñ lōkuttarañ nittamañ dhātva tassa wicchuṇṇitañ janahitañ dānata
pūjya puggantañ samawicchehamechcha natimañ sandhāgacchakkaṭṭo tiṭṭhantañ, sugatañwiyassa munina
dhātuneha sampūjyati.*

Sajanappasādanawetgattāya kaṭi Mahāwanse "dhātugabbhāramapō" nāma tīnatimō paricchaddō.

ĒKATINSATIṀ PARICCHHEDO.

*Dhātugabbhāmañi kamudni nittā pētā arindamā, sannipitāñ kārayitvā sūghassa idamābhrumī :
" Dhātugabbhāmañi kamamā mayā nittāpitaṇṇipi ; savaṃ dhātu niddhamamī, bhantī, janātha dhātuyō."
Idaṃ watevā mahārājā naggarañ pācisi. Tatth dhātva dhārakañ bhikkhūñ bhikkhusanghō wicchintiya,
Sānuttarañ admayūtiñ Pūjāpariwānawāsihañ, dhātuharaṇakamamāñi jalabbhārañ niyyāyi.
Chārikā charamanamañi Nāthe lōkūttāyahi, Nanduttarōti admaṃ gaṇḍātirumhi mdaṃvō,
Nimantetu dhammabuddhañ sahaṃgāhañ añhōjāyi : Sattidā, Payāgapattānañ samāgāhō adwamāruhi.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahāwanso, entitled, "the description of the receptacle for the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sānuttaro, who resided in the Pūjā pariwāno, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddha), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttaro; who having invited the supreme Buddha with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāgapattana in a vessel; and the thero Bhaddaji (one of these disciples)

Tattha Bhaddaji tēvāsa jaṇaṅghaṃ mahādhātū, jaṇapakkhalānattānaṃ dimā bhikkhū idāṃ wadi :
 " Mahāpanditabbutiṃ mayā wuttā samaggāya yāvāda patitō ettha, pañcaviṃsati yōjanā ;
 " Tāṃ pāpāyitvā gangāya, jābāṃ pakkhalitāṃ idha." Bhikkhū samādāhantānaṃ Sattānaṃ tēṃ nimitdayāṃ.
 Suttāna "kaṇṭhaṃ bhikkhūnaṃ veyyādhāti." Sō tatō pāpitaṃ Brahmālokaṃ mazamuttamattātaṃ,
 Iddhiyā nabhamuggayitvā suttatāḍḍhami tēṃ, Dussathūpaṃ Brahmālokaṃ thapetvā wuddhikā katā,
 Idhānetvā, dāmagitvā janussa, pūnaṃ tāṃ tahiṃ thapoyitvā ; yathādhātā iddhigā gangamagatō,
 Pādaṃguffhena pādānaṃ yathāwā thūpikāya sō, waddetvāna, dāsetvā janussa thūpitaṃ tahiṃ.
 Nanduttaro mānawakō dimā tāṃ pāṇhāriyā ; " parāyānuttamānaṃ dhātūṃ pakaṃ dāyitvā " wāyā.
 Iti patthayi tēvāsa saṅghō Sōuttaraṃ yatiṃ tasmāṃ kammā veyyātel, sōlamawassikaṃ apī,
 Akarāmi kutō dhātūṃ ? " Iti saṅghamapucchāhi sō. Kathāsi saṅghaṃ thērassa tassa " id dhātuyo " iti ;
 " Parinibbāduwanachayāhi nīpanā Lōlanāyāko dhātupīṭṭhāhitvā kātūṃ Devindamabrūwi.
 " Devindattānaṃ dāntaṃ mama sāriraṇḍhānaṃ, Ekaṃ, dānaṃ Rāmagāmi Kōliyaṃ makkātāṃ."

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity : " Here is submerged the golden palace, twenty five yōjanas in extent, which had been occupied by me, in my existence as king Mahāpānado (at the commencement of the " kappo,") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, " Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmāloka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathūpa, (in which the dress laid aside by Buddha as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmāloka heaven, for its spiritual welfare ; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes ; and having exhibited it to the people, he threw it back there. The youth Nanduttaro seeing the miracle, spontaneously (arrived at this conviction) : " It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sōuttaro a (sāmaṇero) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, " From whence can I bring relics ?" The priesthood thus replied to this therō : " The relics are these. The ruler of the universe, when seated on the throne on which he attained ' parinibbānaṃ,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of dēwas, regarding these relics : ' Lord of dēwas, out of eight ' dōṇas ' of my corporeal relics one ' dōṇa ' will be preserved as an object of worship by the people of Kōliya (in Jambudīpa) : it will be transferred from thence

- 'Nāgalōkaṃ tatenttaṃ, tatō udgēhi sakketā : Laṇḍadīpī mahāthūpi niddhānāya bhāṇissatī,'
 "Mahākassapathēropi āghadassī mahāyati Dhammasōkavarindina dhattuwiththirakāraṇa,
 "Rājagohassa iddhamāro rāṇṇa Ajātasattu kārāyentō mahāddhātu niddhānā sādhu sakketā ;
 "Satto dōṇāni dhattumācā dharitvāna kāraṇi, Rāmagāmaṃhi dōṇantu Satthucāittuānānāggahi.
 "Mahāddhātu niddhānāntuā Dhammasōkēpi bhūpati parittvā atthamaṇḍānā dōṇetvā watīnāka
 "Mahāthūpi niddhānāntuā veḥḥanta taṃ dīnānti ; Dhammasōkaṃ nīvārēnaṃ tattha ākīṇḍavā yati.
 "Rāmagāmaṃhi thūpōtu Gangāyā katōpana bhīṇī gaṇḍāya āghēna ; sattu dhattuānānāggāhō ; || 2 ||
 "Samuddaṃ parittvāna, dīvithābhīni jūḥi tahiṃ, vāṇḍatana pithamhi atthā vāṇḍatanaṃ ākūḥ.
 "Nāga dīpā laddhānā taṃ Kālandānā rāṇṇa Manjirīnānāgabbhānānā upāgamaṃ utvādayā.
 "Dassatī sabbānāni gantvā udgēhi sō tahiṃ dhattvānā bhīṇīpūjantō netvāna bhāṇānā rakaṃ,
 "Sabbāratanaṃyānā thūpānā tathāpīpari gharānā tathā vāṇḍatvā vāṇḍatvā sādā pūjētī sādā.
 "Araḥkhāmahatī tattha : gantvā dhattu niddhānā : suttā dhattu niddhānāni bhūmipīḍa karissatī."

to Nāgalōka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahā thūpo, in the land Lankā.

The pre-eminent priest the théro Mahā Kāssapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammasōko for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōnas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the 'dōna' deposited at Rāmagāmo.

The monarch Dhammasōko seeing this great shrine of relics, resolved on the distribution of the eighth dōna also. When the day had been fixed for enshrining these relics in the great thūpo (at Puppahapura, removing them from Rāmagāmo), on that occasion also the sanctified ministers of religion prohibited Dhammasōko. The said thūpo, which stood at Rāmagāmo on the bank of the Ganges, by the action of the current (in fulfilment of Buddho's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Majērīka, reported the circumstance to the nāga rāja Kālo. He proceeding thither attended by ten thousand kōtis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither: tomorrow the protector of the land will celebrate the enshrining of the relics."

Adituppabhūti so théro tāyañ dhātunamoggamañ natvina nāgarājān tañ : "dīhī dhātāti," abhwa.
Aggathā mahapīṭha tañ therañ so urugūḥhīso, dīḍḍha chētiyagharāñ gantvā lā tassa maṇṇayā.
Anāyathā natthīhī ratanāhi suvaṇṇakāṇ chētiyā chētiyagharāñ paṇṇābhikkhū suvaṇṇamitañ.
"Lankadīpamāhi mātaḥ sahhānī ratanānāpī so pīṇatā pātīkampi nāyeggañ tañ, āya dātāhā."
"Mahāvaḷkāraḥḍḍamāhā appanākkāraḥḍḍamāhā dhātunā nāpānāḍḍamā uyyatāñ, bhikkhā, vā idāñ"
"Sachchābhīrumayā, nāga, tumhākaṇṇī nāvijjati. sachchābhīsamayapīṭḍamā nīlā yuttānāhi dāḍḍayā."
"Sānāradukkhamaḷḍhāya uppaṇṇāsi Tathāgata : Bhuddhamaḥchettadhīppayā tīna nēyyāma dhātuyā."
"Dhātvaiddhānāñ ajjēva idāi rājā karissati : tasmā papānaka makarētva lokañ mī dīhī dhātuyā."
Nāgō dā "Sachā, bhānti, tumhā paṇṇāsi dhātuyā, gahetvā yāhi. Tañ thero tikkhattu tañ bhāḍḍipya."
Sakkamma karāñ māpāgītva thero tattha-ṭhīloma so bhāḍḍipya nāgañ madañ hatthampābhīppa tā vadi.
Dhātukarāyāñ dāḍḍa : "Tīṭha nāgāñ" bhāḍḍiya, nimmājjitvā paṭṭhāyāñ parivēṇamā upphāhi.
Nāgarājā : "gātā bhikkhā anāhī mānchitā," iti : dhātudāya tatthāya bhāḍḍipya pāhi."

the naga-*rāja* the travels of these relics from the commencement (to their arrival in the land of *nāgas*), said, "Give up those relics to me." The ophite king, in order that he might indicate to the *thero* (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the *chētiyo* and the *chētiyo* apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, (exclaimed), "All the accumulated treasures in *Lankā* would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" (The *nāga* king, forgetting his previous declaration, that the relics were not there, retorted): "Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honor to it, surely cannot be right?" (*Sōnatthero* replied): "*Nāga*, it is not vouchsafed unto you *nāgas* to attain the four superior grades of sanctification; it is quite right, therefore, to remove the relics to a place where the four superior grades of sanctification are attainable. *Tatthāgatas* (*Buddhos*) are born to redeem beings endowed with existence from the miseries inseparable from *sangsa* (interminable transmigration). In the present case also, there is an object of *Buddho's* (to be accomplished). In fulfilment thereof, I remove these relics. On this very day the monarch (of *Lankā*) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The *nāga* insidiously rejoined: "Lord, as thou (of course) seest the relics, taking them, begone." The *thero* made him repeat that declaration three times. Thereupon the *thero*, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount *Mēru*) instantly possessed himself of the relic casket. Then saying (to *Kālo*), "*Nāga*, rest thou here;" rending the earth, he reascended at his *parivēno* (at *Anurādhapurā*).

The *nāga* *rāja* then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the mean-

Bhāgītyyōtha kushebbimhi apasitwa karuṇakāṇ, paridimamāno dgentwā, māfulāsa niwīdayi.
Tadd sō nāgarājāpi "washekkāwa mayā" iti, paridīwā adā sabbipi paridimāna piṇṇā.
Bhikkhūndagāma vijayī tūthā dīdā sāmāgatā, dhātuyi pūjayanā tā tēna sūla dāmanā.
Paridimamānā dgentwā adā saṅghāma santikā, bahudhā paridimāna dhāttharāna dukkhā,
Tisā saṅghānukampitā thēkaṇ dhātumādapāyī tēkumtāthi gantvāna pūjdhānāni dharuṇā,
Sakkā ratanapallāṇāni saṅghānugāmiyāna dāgā sahaṇṇāni tāi thēvā samupāgātā,
Thēvā uggatāthāni kārītā Wissakammaṇḍa patitthāpetwā pallāṇāni sabbhātanāmanāpāyī,
Dhātuharāṇamādayā tūna thēvānāthānāni chāṇḍāni thāpētūna pallāṇāni pūjāni thāpī.
Brahmāchāṭṭamādhāriyā; Santusinaṇḍa sūlāmanā; manitāwāntā Suyāma; Sakko vākkhanta cōḍakāṇ.
Chāṭṭāriyā mādūriyā aṭṭhāna chāṅḍāni saṅghānāni tittānā dēvuputtā mahādhikā,
Parichebbhattakapūpphāni pūjayanā tāni thāpētūna dāṇḍāni dāṇḍāni dāṇḍāni thāpētūna,
Palāpetwā dūṭṭhāyakkhā yakkhānānāpatipāna aṭṭhānāni dāṇḍāni karuṇānā,
Wissāwīdayamānā aṭṭhā Panchasikā tāni; saṅghānāni māpāyitwā Timbarū turigāghānā;
Anāṇā dēvuputtāna sūdhagāpāyājā Mahākālā nāgarājā thāpētūna anāṇā.

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, "It is we who are deceived," wept. The afflicted nāgas also all mourned (the loss of the relic). The dēwas assembled (at Mēru to witness the conflict), exulting at the priest's victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the thēro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of dēwas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakamma himself, on the spot where the thēro was to emerge from the earth. Receiving the casket of relics from the hands of the said thēro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmā was in attendance bearing his parasol; Santusina with his "chāmara;" Suyāma with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājika heavens) stood there with drawn swords; and thirty three supernaturally-gifted dēwas bearing baskets of flowers. There stood thirty two princesses making offerings of "parichebbhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarū, with his stage arranged, dancing and singing; innumerable dēwas singing melodious strains; and the nāga rāja Mahākālā rendering every mark of honor. The host of dēwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Puggala tammamulāsi saggaḥamaṇi kaḥḥanti sabbavibhavaṇṇaṇṇapatti hita karentichāpīhi khila pariaud-
dhachittā adadwisā jenaṇā pariwārahitūti.*

Sujanappasādanāṇi gattāya kaṇi Mahāweṇa " dhātani dhānānāma " ikattasatimā paricchhedo.

DWATTINSATIMO PARICCHHEDO.

*Aniṭṭhiṇi chhattakammaṇi sabbakammaṇeṇa chētiyā, māraṇantiharogēṇa eṇṇa ita gīḍanāṇā.
Tissaṇ pakkāsayitvā sō kaniṭṭhaṇ Dighawāpī : " thūpē aniṭṭhitaṇ Tammaṇ niṭṭhēpēṇi " abruwi.
Bāttanō dubbalaṭṭā sō, tannawāyithi kāriya haṇḍhaṇ sabbawattāhi ita chāḍiya chētiyaṇ.
Chittakārehi kāreṇi wēḷiṇāṇ ; tathā sādḍhaṇ pantiyaṇ gahāṇaṇa paṇṇachalāḍayantikaṇ.
Chhattakārehi kāreṇi chhattaṇ wēḷimayaṇ ; tathā kharapattāyaṇ chandāsiyaṇ mudḍhāwēḷiṇā.
Lāḍḍhaṇ kuniṭṭhāḍitaṇ chētiyitvā sabbittikaṇ, raṇṇō nīwēḷayī, " thūpē kattaḍḍāṇ niṭṭhitaṇ " itī.*

Thus (like unto Dutthagāmini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Dutthagāmini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the brāhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, " the enshrining of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

When the construction of the spire and the plastering of the chētiya alone remained to be completed, the rāja was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawāpī, he said to him, " Perfect the work still left unfinished at the thūpo." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chētiya to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chētiya therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with " kharapattan " he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and " kunkut-baka," he made this announcement to the king: " The work which was to be performed at the thūpo is completed."

*Siwādyā nipujjitaṃ idha gantvā mahipati ; padaḥkhiyaṃ karitvāsaṃvāḍḍayyaṃ chētiyaṃ,
 Paṇḍitaṃ, dikkhikādhariṃ ayyaṃ bhūmisaṃvāṭṭaṃ, aggivā, saḍḍhiṃsammānaṃ vā Mahāthēpamuttamaṃ.
 Sayitvā vānapassaṃ Lōhapāsādamuttamaṃ pavaṇaṃ ; eṣaṃsā dāṭṭhiṃ Lōhapāsādapurakkhataṃ.
 Gīlānapuṭṭhēkhamuttāya dēvatthi, tato tato, chhāraṇamūlā kētiyaṃ bhikkhū tasmā āvaṃ samāgamaṃ,
 Gopasajjhāyamaḥarāṇaṃ vaggabandhitaṃ bhikkhūnaṃ ; thēraputtābhayaṃ thēraṃ tatthāḍḍevaṃ mahipati ;
 " Atthavimamhādyuddhaṃ yujjantaṃ apardjayaṃ yā vā vāpachēvuddhamūlaṃ mahāyōdhaṃ vasiṃ nūnaṃ ;
 " Machchayuddhamūlaṃ vappattē dīvaṃ vaggā parājeyyaṃ, iddhaṃ vā vāpachēvuddhamūlaṃ mahāyōdhaṃ vasiṃ nūnaṃ ;
 Iti chintaya. Sā thēra jānitvā tasmāchētiyaṃ Karindamūliyaṃ sīti, vasaṃ Paṇjalipabbatā,
 Paṇchakhiṇḍamavataṃ parivāḍḍaṃ iddhiyaṃ, vaddhamūlānaṃ, vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ,
 Rājā dīvaṃ pavaṇaṃ tasmā pavaṇaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ,
 " Yujjitaṃ, iddhaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ,
 Athathēraṃ ; " Mahāreṇṇa, vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ,
 " Sabhāsiṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ vaddhamūlānaṃ ;*

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chētiya, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthāpo; and then turning on his left side, he fixed his eyes on the magnificent Lōhapāsāda; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kōtis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the thēro Thēraputtābhayo was not present on this occasion, thus meditated: "There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step: but now that he is a thēro, by the name of Thēraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said thēro, who was resident at the Panjali mountain, at the source of the river Karinda, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: "In times past, supported by thee, (one of) my ten warriors, I engaged in war; now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The thēro replied, "Maharāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle

"*Lajjā sū rajjarahita Buddhāpī anicchatā. Tasmā, anicchehassaññhāra dukkhaṃ manattāti chintiya.*
 "*Dutiyaṃ attasāmaṇepi, dhammachohkhanda mahadhī, upatthitā dhammā, hīta dīpā sukhaṃ tuvaṇ.*
 "*Siddhāgama, bahupuggaṇa sāsānā anikaddhā; karagamyakarajjema sāsanijjāndya tā.*
 "*Mahāpuggakataṇ; puggaṇa yāvaṃjñānāsaṇaṃ taya, saḍḍhaṃ amaraṇaṃ uttamaṃ tā, sukhaṃ sūjha bhavissati.*
Thirasaṃ saṃsāraṇaṃ vutvā rājā attamaṇo ahu: "amaraṇaṃ machchayuchchitvā haṇṇaṃ me." adbhūtiṃ taṇ.
Tadācha, dhurūpetaṃ pūjathā puggapottakhaṇ, vachchitvā lakkhaṇaṃ cha; so taṇ vachchitvā pottakhaṇ.
"Ekānanta viharā mahārājāna karitā; ekānantaṃ kōṭiṃ viharā Marichawattihā.
"Uttamaṃ Lohapāsādaṃ tīssa kōṭiṃ karitā; mahāthūpaṃ magghāni karitā chutumisati.
"Mahāthūpanāṃ sāsanaṃ karitāni, subhūthāni, Lohapāsādaṃ agghāni. Mahārājāti" vachchayī,
"Kotthānāṃ malayā agghāni vachchitvā, kugghāni mahagghāni dāvaṃ dāvaṃ, gūṇāni,
"Kūṇāni vachchitvā, mahāthūpaṃ mahāthūpaṃ dāvaṃ dāvaṃ, gūṇāni vachchitvā, mahāthūpaṃ mahāthūpaṃ
"Chūḷāgāni vachchitvā, mahāthūpaṃ mahāthūpaṃ dāvaṃ dāvaṃ, gūṇāni vachchitvā, mahāthūpaṃ mahāthūpaṃ

of dissolution (continued Thēraputtābhaya) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sāmanero priest, resident at the Tissarāma viharo) imbued with the purest spirit of piety, while on the eve of transmigration to the "Dēvaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rāja on hearing this exhortation of the thero, received the greatest relief; and thus addressed him: "Thou supportest me thou even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "pannapōthakan" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, viharos have been constructed by the mahārāja. The Marichawattī viharo cost nineteen kōtis: the pre-eminent Lohapāsādo was built for thirty kōtis: in the construction of the Mahāthūpo twenty invaluable treasures were expended: the rest of the works at the Mahāthūpo, executed by this truly wise personage, cost a thousand kōtis." "O, mahārāja, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'aggakhāyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent theros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chūḷāgāniyo, in his flight the call of refection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

- "*Khipanzawasa yatino, attanamanopekhiya, dinnan sarakubhattanti mutti.*" *idā mahipati:*
 " *Wihāromahawattāhi: Pāradāsa mahi tatthā: Thūpārambhata sotthāhi totthā dhotumidhānāhi:*
 " *Chaturdāsaśo ubhātō saṅghassa mahatō mayā mahāraṇā mahādānāni awisāsaṇ pavattitaṇ.*
 " *Mahāwisākhaṇṇiṇiṇi chaturvetuti lōrayik; dīpē saṅghassa tikkhattān tichīwaromadāpayik.*
 " *Sattasattatīnānīcha dīpē rājān mahānīmān pañchakkhattān dhammāhi uddāsiṇ huttamānānā.*
 " *Sattān dwādasatthānti suppiṇā uddhawaḍḍhiyō dipasakumārā jallān, pūjento Sugataṇ ahaṇ.*
 " *Nichehaṇ atthārasatthānī seyyāhi wihān ahaṇ. gillānabhuttānhi rājān gāḍḍamādāpayik.*
 " *Chaturattatīnānīmāhi māhātān māhupāyasaṇ, tattakīyēna thānēn tīllojjanamānānā.*
 " *Gatipakkhi mahājūlapūwē thānamhi tattakē, tathāwa saṇhātāhi nichchamānā uddāpayik.*
 " *Upānāsiṇ dīmasēna māsināsiṇā atthān. Lāṇkādīpē wihāriṇ dipatīlamādāpayik.*
 " *Dhammedānā mahāntānti sutto, suttiadāntō: 'Lōhapāsādō kīṭṭhā, māghamaṇṇihamhi sūnt*
 " *Oudāsiṇi saṅghān māṅgalaṇuttanīchēhān uṭṭānō' udāyitū uddākkhiṇ saṅghaydān.*
 " *Tatoppabhutī Lōṇkāyā wihāriṇ tathā tathā dhammakathān kathāpēsiṇ. saṅkārāsiṇā dīkē,*

golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession): "The festival of seven days at the great (Marichawattī) wihāro; in like manner the festival at the (Lōha) pasādo; as also the festival of seven days at the Mahāthūpo; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'wisākha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey; and at the same number of places, rice prepared with butter; at the same number of places, confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly all the wihāros in Lankā with lamp oil, for the eight 'upōsatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will tomorrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lōhapasādo, and propound the 'mangala' discourse of Buddha to the priesthood;' but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wihāros in various parts of Lankā, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

*Akkaṭṭaṃ lābhaṃdāsi tāni diṇṇā mahājanā kārūḥṣaṃ paṭṭhāsi sātthi. Rājā thīramahāddesi taṃ,
 "Katamaṃ dēwalōkaṃ bhīraṃsā bhāntīti," sōbrawi. "Tusitānaṃ purāṇa, rājā, sammaṃ iti sataṃ masāṃ.
 "Buddhabhāṇḍagāmanayā bhāṇṇatō mahācārya Metteyyo bodhisattōhi mānanti Tusitapurāṇa."
 Thīressa saccānaṃ suttā mahārājā mahāmāti bhāṇṇatō mahāthūpaṃ, nippanāwa, nīmalaya.
 Chāvitvā taṃ khaṇḍiya Tusita dhaṭṭi eṭṭhē; nīmalittāṃ jhāṇeyya dibbādāḥa adāxantha.
 Kāṭava paṇḍakumārānaṃ phalaṃ dāxatvā māttaṃ mahājanānaṃ dāxatvā attānaṃ samānākatāṃ.
 Roththēyeva tittāhattaṃ mahāthūpaṃ padakkhiṇāṃ katvāna; thūpaṃ, māghāncha vanditvā Tusitāṃ agā.
 Nāṭāryā iddhāgāntvā makutaṃ paṭṭha mōchayāṃ, Makuta-mutta-sālaṃ eṭṭhaṃ dāḍa katvā aha.
 Chitāḷi thapita raṅga variraṃhi mahārājā paṭṭhārawi Rawiwattisālaṃ nāma takā aha.
 Raṅga variraṃ jhōpēva yasmā nīmalamāḷaki, sō twamāḷakō eṭṭha mukheḥaṭi Rājā-māḷakō.
 Dutthagāmini rājā sō rājānāma rāḥamāḍ Metteyyaṃ bhagawatō hessati aggaḍḍawāḷō.
 Raṅgōpita pita tassa mātāmāḷa bhāwīsati, Sādhātissō kaṇṭhōḷa duttiyō hessati sāvāḷō.
 Sāli rājakumārō sō tassa raṅgō sūtṭō sō Metteyyaṃ bhagawatō puttō yeva bhāwīsati.*

The rāja then thus addressed himself to the théro: "Lord! which is the most delightful dēwalōka?" He replied, "It has been held by pious men, O rāja, that Tusitapura is a delightful dēwalōka. The all-compassionate Bodhisatto, METTEYYO, tarries in Tusitapura, awaiting his advent to Buddhohood."

Having received this explanation from the théro, this pre-eminently wise mahārāja expired in the act of gazing on the Mahāthūpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Mahāthūpo three times; and then bowing down to the Mahāthūpo as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makuta) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sāla. At the instant that the corpse of the rāja was placed on the funeral pile, the multitude (arawī) set forth their clamorous lamentation:—from that circumstance, the edifice erected there obtained the name of Rawiwatti sāla. On the spot where they burnt the corpse of the rāja, in a yard without the consecrated ground (devoted for religious purposes, a Māḷako) square was formed, which obtained the name of the Rāja-māḷako.

The Dutthagāmini rāja, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYO Buddha. The father of the rāja will become the father, and his mother the mother of the said METTEYYO (Buddho); and his younger brother Sādhātisso will become his second disciple. The son of this monarch, the prince royal Sāli, will become the son of the sanctified METTEYYO Buddha.

*Ewañ sō kumāḥi parā karōti puggaṇa, cāḍḍāṇāṇi aniyanta pāpaṇaṇaṇampi, sō saggañ mahagharanūcāpayāti :
tamaṇi sappāṇāṇi mātaraṇāṇi bhāveyya-puññāṇi.*

Sujanayyaṇṇaṇi sāmaggatthāya kaṭṭi Mahamevaṇi "Tusitapuragamanan" nāma dvattisāṇāṇi paricheḍḍatā.

TUSITAPURAGAMANAN PARICHEḌḌATĀ.

*Dutthagāmaṇiraṇḍitā rakki pīṭa jaṇa sūkaṇ. Sāli rājakumārōti tasāṇi winatā sūtā.
Atiwoḍḍaṇṇe sō āsi, puṇṇakammaṇatā sādā, utimachāru rūpāya sattā chaṇḍāliya āhu.
Asōkamālādevaṇi taṇ sambandhaṇ puṇṇajātiya rūpaṇāṇi piyāyaṇṇe sō rājān utiṇḍāṇoyi.
Dutthagāmaṇibhātā Saddhātissa tadachchayā rājān kāraṇi abhāṇitā aṭṭhāraṇa tamāṇā.
Chattakammaṇi sūḍḍakammaṇi hatthipākāraṇiṇaṇa Mahāthūpaṇa kāraṇi sō sādāḍḍatanāṇā.
Dipā an Lōhapasāḍḍe wechchayāḍḍitā sūṇṇakāṇi kāraṇi Lōhapasāḍḍaṇ sō sattaḍḍhūṇiṇaṇa pana.
Nawutisatavāṇaṇṇe pāṇāḍḍe āsi sō tadā, Dakkhiṇagiriwihāraṇ, Kallakollināṇiṇaṇa.
Kulumbāḷaṇiṇaṇaṇa tathā Pettangawāḷiṇaṇa Wāṇṇagāḍḍedāhikāṇiṇaṇa Dūḍḍalawapitṭiṇaṇa.*

Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, "the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

During the reign of the rāja Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chaṇḍāla caste. Having been wedded in a former existence also to this maiden, whose name was Asōkamālā, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhātisso, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpa. The Lōhapasāḍḍa, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kōṭis."

In the course of his reign he erected the Dakkhiṇagiri and the Kallakollu wihāra, as well as the Kulumbāḷa, the Pettangawāḷi, the Wāṇṇagawāḷi, the Dūḍḍalawapitṭiṇaṇa,

*Dūratissakawāpi cha tathā matuwihāraṇaṁ kāreṣiṭṭha Dighawāpiwihāraṇaṁ yōjana yōjana.
 Dighawāpiwihāraṇaṁ kāreṣi saha chētiyaṁ nāna ratanakkachattaṁ tathā kāreṣi chētiyaṁ.
 Sandhiyaṁ sandhiyaṁ tathā rathachakkappamānakaṁ oḍḍappamānaṁ kāreṭṭha loggāpāsi mandamaṇaṁ.
 Chaturāṣṭi sahaṁdānaṁ dhammakkhandaṁ namāsaṁ chaturāṣṭi sahaṁdāni pūjāchāpā akārayi.
 Ewaṁ puggāni katvā sō anēkaṁ mahipatiṁ kāyasaṁ bhedaṁ dēvīsaṁ Tusitēsaṁ papajjatha.
 Saddhātissa mahārāja maṁsantē Dighawāpiyaṁ, Lajjitiṣṣo jettasasutō. Gīrikum hilaṁdānikaṁ
 Wihāraṁ kārayi rammaṁ taṁ kanijjasutō pana Thullatthanaṁ akāreṣi wihāraṁ Kanītarambhayaṁ.
 Pitarā Thullatthanakē bhātuṁ saṁlikamāyātā mahāwihāraṁ saṁghabhogathamattanaṁ.
 Saddhātissē uparutē sabhē macehā samāgatā Thūpārāmaṁ bhikkhusāṅghaṁ sakaccaṁ saṁnipātiya;
 Saṁghānupāyaṁ rutthassa rakkhannatthaṁ kumārakaṁ abhisaṁbhūṁ. Thullatthanakaṁ Taṁ sutvā Lajjitiṁako,
 Ithāgattvā, gahetvā taṁ, sayāṁ rajjamukhēna yī. māsaṁ chetvā dasāhaṁsaṁ rājā Thullatthanaṁ pana.
 Tisṣo samā Lajjitiṣṣo saṅghē hutvā anēdurāna, jñānaṁ yathā buḍḍhamittāṁ, paribhāsayi,
 Pachchā saṅghaṁ khamāpetvā dāṇakammattānaṁ issarō Iti sahaṁdāni dāṇēna āruḍḍhiya,
 Sīlānāyāni kāreṣi puggayānāni tīni sō aṭṭhāsaṁ sahaṁdāni wāpāsi cha antarā.
 Mahāthūpaṁ Thūpārāmaṁ hhuṁhā hhuṁhāraṁ sannaṁ thūpārāmaṁ chathupāsaṁ sīlānaṁ mullamaṇaṁ,*

the Dūratissakawāpi, as also his mother's wihāro, and Dighawāpi wihāro, distant each one yōjana from the other. At the same time with Dighawāpi wihāro he built the chētiya of that name; the pinnacle of that chētiya he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhanda," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rāja Saddhātisso yet resided at Dighawāpi, his eldest son Lajjitiṣṣo constructed the delightful Gīrikumbhila wihāro. A younger (the second) son, Thullatthanako, built the wihāro called Kanduro.

At the time that his father repaired to the court of his brother Dutthagāmini, Thullatthanako accompanied him, giving over the charge of his wihāro to the priesthood. On the demise of Saddhātisso, all the officers of state assembled, and having convened a meeting of priests at the Thūpārāma, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitiṣṣo hastened hither (to Anurādhapura); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rāja Thullatthanako reigned only one month and ten days.

This Lajjitiṣṣo continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūpārāma to be levelled; and at the Thūpārāma establishment he enclosed the

Thupārasāmo puratō Silāthupakamēwacha Lajjīkāmnanālācha bhikkhusanghama kārāyi.
Kanchukān tattāsa thupē kārāpīcē silānagān, dutwāna māsahama wiāre chētiyavahayī.
Girikumbhīlānāmāsa wiādrasa mahāmāhī sō utthibhikkhusahassānān tichīwaramaḍḍapayī.
Aritthavācārān kārīcē tattā Kandarāhinakān gāmikānāncha bhikkhūnān bhāṣajjānī adāpayī.
Kimicchākaṇa tanḍulāncha bhikkhūnānāncha dāpāyī samānawattīhamāyāncha rajjān sō kārāyī idha.
Lajjīkātissamhi matē Kanīṭṭho tassa kārāyī rajjān chhālīwa wācānī Khallātanāgāndamako.
Lōhapāsāḍḍapāriwārē pācāḍḍīti wācāramā, Lōhapāsāḍḍabhatthān sō dwattīssu kārāyī.
Mahāthupassa paratō chārunō Hīmamālīnō Wāḍḍagāmarīyāddān pūḍḍraṇcha akārāyī.
Sōcha Kurandūpōenakān wiāharāncha akārāyī puṇṇakammānī chaggaṇī kārāpēti mahāpatī.
Tān Mahārantaḥakāna sīnāpatī mahāpatī Khallātanāgārājānān angariyāwa aggaḍī.
Tassa raggō kanīṭṭhēlī Wāṭṭagāminī nāmako taṇ duffhāṇḍapātikān hantwē rajjamaḍḍāyī.
Khallātanāgarāgga sō puttakaṇṇakabhātunō Mahāchūlikāndānān pullajjāḍḍane thepēsiṇha.
Tān mātarānāḍḍāwān mahāwīncha akānī sō ; pītīṭṭhāne thātāṭṭasa "pītīrājānī" mahāwān.
Bhōān rajjīḍḍhīṭṭāsa tassa mātamhi panchantī, Rōhana Nakulanagari tēbō brāhmaṇaṇṇījako.
Tissō nāmabrāhmaṇassa wachō sutwē apanditō chōrō ahu mahāṭissa purīwārō aḥḥelā.

chētiyo in a superb case of stone. In front of the Thūparāmo he built the thūpo of stone (therefore called) Silāthūpo, and the hall (called after the king) Lajjītisso, for the accommodation of the priesthood. Expending another lac, he built a chētiyo at the Chētiyo wiāro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbhīla wiāro, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarāhinako wiāros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjītisso, his younger brother Khallātanāgo (succeeded, and) reigned for six years. For the embellishment of the Lōhapāsādo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thūpo Hīmamālī, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurandūpōenako wiāro; and caused every observance of regal piety to be kept up. The minister Mahārantaḥako, assuming the character of the ruler of the land, seized the rāja Khallātanāgo in the very capital, (and put him to death).

The younger brother of that king, named Wāṭṭagāminī, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Mahāchūliko, the son of his late elder brother Khallātanāgo; and conferred on his mother Anulā the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brāhmaṇa prince of the city of Nakula, in Rōhana, believing the prophecy of a certain brāhmaṇa, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

*Sagaṇā sattha damilā Mahātitthamhi bāruṇ; taid brahmaniyōcha tē sattha damilāpīcha,
Chuttatthāya seinaṇṇisun lēkhaṇ bhūpati antikaṇ. Rājā brahmaniyama lēkhaṇ pīsēsi nīlina;
"Rajjāṇ tawa bāduwa: gaṇha tawa damilā," iti. "Sākhūti:" sō damilēhi yajjhi. Gaṇhiṇa tēu taṇ.
Tato tē damilā yuddhaṇ raṇṇasāha pawattayun. Kolambālakasamantā yuddhē rājā parājito;
Titthārāmadumārēna rathārūlho paḍayati. Paṇḍukābhaya rājēna titthārāmaḥi karito.
Wāsitōwa sadā dāi ikkavēsi rājisu; taṇ divedna paḍayantaṇ nīgāṇthō Girindamahā,
"Paḍayati mahākūlasaḥṇēti," bhusāraṇi. Tan sutvāna mahārājā, "ahūthē mama manōrathē viharāṇ ettha
kāressaṇ." Icchēhiṇaṇ chintayī taid*

*"Sagabbhaṇ Anulādiṇi aggahi rakkhīyā iti, Mahāchūlā, Mahānāgaṇ kamāraṇ chāpi rakkhīya."
Rathama lahuṇbhāwatharā datvā chūlāmaṇiṇi yubhaṇ, bārēsi Sōmadēwī tassānuṇṇāya bhūpati.
Yuddhāya gamanīyēna puttakānchēsa dīvēya gāhuyitvāna nikkhanta saṇṭitaṇ sō parājito,
Akkupitvā gāhitaṇ pattaṇ bhūttāṇ Jinaṇa taṇ, paḍayitvā Wessagiriwāṇ abhinīliyi sō,
Kutwikkulāmahatissathiro dīvēdā takintu taṇ, bhūttāṇ pādū anānatthāṇ piṇḍadānaṇ wicceṇṇiya.*

Seven damillos with a great army landed at Mahātittha. The aforesaid brāhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brāhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambālako, mounting his chariot, fled through the Titthārāma gate. This Titthārāma had been built by Pandukābhaya, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Rōhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Sīhala is flying." The mahārāja hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a viharo here."

Deciding within himself, "I am bound to save the pregnant queen Anulā, as well as Mahāchūlā, and my own child Mahānāga;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadēwī out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wessagiri forest.

The thero Kutwikkūla Mahātisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

*Atha kētakipattamāi likhita pāṭhamānāśa māghabhūgoṇa wihāraśa tassā pādā mahipati.
 Tathā gantvā Sīlasobhāka kappākamāi wāsī tato gantvāna Māṭṭhāṅge Sālagallānupakā
 Tatthadāssa dīṭṭhapabbānā thīraṇā thīro mahipallī upaṭṭhākaṇa appiṇi Tanasiwo sādhuṇā.
 Tassā sō Panayamāra caṭṭhāṭṭhāṇṭhā tathā vāṇa chuddassa wāṇāni wāṇāni upaṭṭhāṇṭhā.
 Sattāsa damillāṇā Sōmadēwīmadāwīyā vāgarattā gaṇetvāna paratiramaṇā lāṇā.
 Ekā puttā dāṇḍalāna Anurādhapuri thīraṇā dīḍḍā tīra wāṇāni paratiramaṇā lāṇā.
 Pulahattho dāṇḍā tīra wāṇāni kārāyī rājā. sūḍḍāṇā sūḍḍā dāṇḍā Bāhiyo rājā.
 Pulahattho gaṇetvā tā. dūḍḍā wāṇāni Bāhiyo rājā. tūḍḍā Panayamāro chamūpati.
 Bāhiyo gaṇetvā rājā Panayamāro sūḍḍāṇā; tūḍḍā Piliyamāro chamūpati.
 Panayamāro gaṇetvā sō vāṇā Piliyamāro sūḍḍāṇā tūḍḍā Dāhiyo chamūpati.
 Piliyamāro gaṇetvā sō Dāhiyo dāṇḍā pāṇa rājā Anurādhapuri dūḍḍā wāṇāni kārāyī.
 Ewaṇ dāṇḍāṇā tīra pāṇāṇāṇāṇā dūḍḍā chuddāṇāṇāṇā sūḍḍāṇāṇā sūḍḍāṇāṇā.
 Gaṇetvā nīṇāṇā Malayāṇāṇāṇā, bhāṇā Tanasiwo pādā pāṇā pāṇāṇā.
 Kuṇḍāṇā rodumāṇā sō rājāṇā upaṇāṇā. Tā sūḍḍā Tanasiwo sō dāṇḍāṇāṇā nikkāṇā.*

(certain lands) for the support of his fraternity, recording the grant on "kētaḥ" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Sīlasobhākaṇḍako; and quitting that retreat also, he repaired to the Wēlaṅgō forest in the neighbourhood of Sālagallo (since called Moragalla in Malaya). There the monarch again met the priest whom he had before seen (in the Wessagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rāja sojourned here, in the habitation of this Ratteka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sōmadēwī, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Bāhiyo his minister, reigned three years. Bāhiyo putting the said Pulahattho to death, reigned two years. Panayamāro was his minister. Panayamāro putting the said Bāhiyo to death, reigned seven years. Piliyamāro was his minister. Putting that Panayamāro to death, the said Piliyamāro was king for seven months. Dāhiyo was his minister. The said Dāhiyo damillo putting Piliyamāro to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulā went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

[illegible]

On receiving the queen's account (of this outrage), before he (the Tanasiwó) could arrive, the king attempted to make his escape: taking his consort and two children with him (at that instant, however, seeing) Siwo (the hunter) rushing at him with his bent bow, the chief of Siwos (the king) shot him. Then proclaiming himself to be the maharája, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumhulaka théro, celebrated a festival of offerings unto Buddho, at the Achchhagulla wísáro.

While the minister Kapisiso, who had ascended to the chétiyo — which was constructed on an eminence — for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisiso seated in their path. Exclaiming, "Will he not rise?" he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambagallako wihāro, they presented themselves to the learned théro Tisso. The said théro, who was profoundly versed in the four "nikāyas," bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théro inquired, "Whither are ye going?" They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, "With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the rāja, or with the damillos?" they replied, "It will avail most with the rāja." Having thus made this admission, the two théros Tisso (of Kutwikkulla) and Mahātisso (of Kumbhāllako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théros: "When we send for you, after

*Kāraṇī Sāliyārāmaṇaṃ amachāho Sāliyaṃbhagō, kāraṇī Pabbatārāmaṇaṃ amachāho Pabbatāmaṃbhagō.
Uttarattissārāmaṇaṃ Tissāmaṃbhagō akārayi saṃhāretti sikkhāṇāṃ sammā Tissatthāraṃpachchatī.
"Tumhākaṃ paṭisaṃtārāmaṇaṃbhāgāhi kāraṇī wihāre āmaṃ tumhākaṃ" ti vāṇāwā ulasāncha.
Thero saṃbhattha māvaṇi te ti bhikkhū gathā vahaṇaṃ amachāhādetāsu amāghassaṃ vāṇāwāṇā sammādrakhi.
Rājā mākāwāhāraṃbhī wāsaṇtā samūpattābhāhi pucchāyāhi āvaṇiṇi; tēsaṃ te bahāwā āvaṇi.
Thāraṇā lulehi vāṇāpattā; Mahātiṇṇaṃ wāsaṇtāsaṃ kubbāṇāṃpattādrakāsaṃ saṃghā tēsaṃ āvaṇi tēsaṃ.
Tasāsaṃ Bahalāmaṃsuttisāṇāṃpattādrakāsaṃ wāsaṇtāsaṃ kubbāṇāṃpattādrakāsaṃ wāsaṇtāsaṃ wāsaṇtāsaṃ wāsaṇtāsaṃ.
Tatopubbhāti te bhikkhū Mahāwihāraṇāṃbhagāvaṇi; tēsaṃ ābhayāgiriṇāṃ piggatā ābhayāgiriṇā.
Pubbhāṇāṃpattādrakāsaṃ bhikkhū Dakkhīṇāṃbhayāgiriṇā; tēsaṃ ābhayāgiriṇāṃ pabbhāṇāṃ bhikkhāsaṃ dādetā.
Mahaṃ Abhayāgiriṇā te wāsaṇtāsaṃ ābhayāgiriṇā Wātagāmini bhikkhūsaṃ pabbhāṇāṃ ābhayāgiriṇā.
Wihārapariwāṇāṃ gathādrakāsaṃ akārayi paṭisaṃtārāmaṇaṃ wāsaṇtāsaṃ wāsaṇtāsaṃ wāsaṇtāsaṃ.
Pitakattaya Pālincha, tēsaṃ ābhayāgiriṇāsaṃ tēsaṃ, wāsaṇtāsaṃ dādetāsaṃ pubbā bhikkhū mahāvaṇi.
Hāni dādetāsaṃ wāsaṇtāsaṃ tēsaṃ bhikkhū wāsaṇtāsaṃ dādetāsaṃ wāsaṇtāsaṃ dādetāsaṃ wāsaṇtāsaṃ.*

the Sāli wihāro; the minister Pabbato built the Pabbatārāmāyo; the minister Tisso the Uttarattissārāmāyo. On the completion of these splendid wihāros, they repairing to the thero Tisso, and addressing him: "In return for the protection received from thee, we confer on thee the wihāros built by us;" they bestowed them on him. The thero, in due form, established priests at all those wihāros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wihāro (Abhayāgiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This thero, renowned under the appellation of Mahātiṇṇa, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawihāro). A disciple of his, who became celebrated by the name of Bahalāmaṃsuttisā, outraged at this proceeding of expulsion, went over to the Abhayāgiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawihāro. Thus the Abhayāgiri fraternity in the thero controversy became seceders.

Thus by the conduct of these seceding Abhayāgiri wihāro priests, the Dakkhīṇāwihāro fraternity, on account of these thero controversies, also became divided into two parties.

The monarch Wātagāmini, for the purpose of increasing the popularity of the principal priests of Abhayāgiri, conferred blessings (through their instrumentality) on the people. He built wihāros and piṇḍāraṇas in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Pāli "Pitakattaya" and its "Aṭṭhakathā" (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.

*Wattagāmini Abhaya rājā rajjamaṇḍaropi itti daddasamvāsāni panchamāsen ādihā
Iti purakkāmettasā kilāssa paṭilābhissayāsarigā paṇḍu wipakampi babbaddhi tadābhāḥgā uḥayagillān
nākarāṭṭi bhāgawādhāni*

Sojanappaddasamvāgullādyā kati amādhavāse "dātarājā" eṭṭa Tetṭāsatimā paricchāḍḍā.

CHATTUMATIMĀ PARICHCHĒḌA.

*Tadachāyā Mahāchāḍamhātissā akāropi rajjā chuddamvāsāni dhammāssa samānāssa.
Saddattāni katta dānaṃ sū uttāra mahāpphālāni paṭhamāyā wassāni gantvā apāṇa wāsa.
Kāṭṭhāni salāyapānāni, bhikkhūpakkatāni tāḍa, piṇḍapāṇāni Mahāsamvāṭṭi, rāṇāḍḍā mahāpati
Soṇḍagiriyaṇi paṇḍu sātānānāni lāṭṭiyā gūḍapāṇāni mahāwāsa bhāṭṭi laddhā gūḍa, tāḍa.
Te gūḍa ākarāpetvā purāṇānāni bhāṭṭi, bhikkhūpakkatāni pādāni mahādhānāni mahāpati.
Tāssa bhikkhūpakkatāni adā aḍḍhānāni tāḍa daddānāni sakāṇāni bhikkhūpakkatāni laddhā.
Kāropi mahāpati mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa.
Tāssa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa mahāwāsa.
Wāgāpaddhānāni gūḍāni, Dighabāḥgāni, Wāgāpaddhānāni rājā āyāsa karāni.*

This maharāja Wattagāmini Abhaya ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Mahachulamhātisso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumana thero.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakōla division,) working a sugar mill. Obtaining sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a vihāra, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawāpi vihāra on thirty thousand priests, and the Abhayagullāko vihāra on a similar number of priestesses. This rāja constructed likewise the Wangapaddhankagallo, the Dighabāḥgālo, and the Wāgāmo vihāras.

*Bhājento pañchathānamhi bhikkhū gandhadhuraṃ yutā, pañchagayānaṃ upatthānti vuddaṃ dhammi sagāraṃ.
 Pordagardjanīya taṃ yā kinchi adghanāsitā ukaṃ puṇṇakammaṃ sē sabbaṃ Bhātibhāsupati,
 Tassa bhātikarajāna aṇḍhayaṃ taṃ kaṇṭṭhaḥ Mahādhikamahānāgandmō vajjamārayi,
 Dvādasāṅgiyaṃ vāraṇāsi, nānaṃ pūṇḍraparāyano Mahāthūpamhi kinjakkhapādāyē uttharāpayi.
 Pāṭikāmarigūḍhaṇḍha kārasi wilthataṅghaṇḍha; dipē saḥḥayāhārtā dhammasaṃmāddapayī.
 Ambatthalamaḥāthūpaṃ kārāpasi. Mahipati wayē alitthumānamhi, saritvā Munīnaṃ gāyaṇ,
 Chāyitvānaṃ saḥḥaṇḍha pānaṃ, nīpajjitvāṃ saḥḥaṇḍha tathā, thapayitvādhāyaṇaṃ tathā saṇṭṭhāpētvaṇaṃ chētiyaṇ.
 Chātuddhāre thapāpasi chaturō ratanagghāṇi saṇṭṭipikēhi suvithattē nānāratanaṃ jētiyō.
 Chētiyē paṇṇāḥetvā nānāratanaṃ saḥḥaṇḍha kārāpasi. Mahādhikamahānāgandmō vajjamārayi,
 Chētiyapabbatānāṇi alāṇṇariya yōjanaṃ yōjapēti chātuddhāraṇaṃ samantācchāraṇaṇi,
 Pāṭikāmarigūḍhaṇḍha kārāpasi. Mahipati wayē alitthumānamhi, saritvā Munīnaṃ gāyaṇ,
 Chāyitvānaṃ saḥḥaṇḍha pānaṃ, nīpajjitvāṃ saḥḥaṇḍha tathā, thapayitvādhāyaṇaṃ tathā saṇṭṭhāpētvaṇaṃ chētiyaṇ.
 Chātuddhāre thapāpasi chaturō ratanagghāṇi saṇṭṭipikēhi suvithattē nānāratanaṃ jētiyō.
 Chētiyē paṇṇāḥetvā nānāratanaṃ saḥḥaṇḍha kārāpasi. Mahādhikamahānāgandmō vajjamārayi,
 Chētiyapabbatānāṇi alāṇṇariya yōjanaṃ yōjapēti chātuddhāraṇaṃ samantācchāraṇaṇi,
 Pāṭikāmarigūḍhaṇḍha kārāpasi. Mahipati wayē alitthumānamhi, saritvā Munīnaṃ gāyaṇ,
 Chāyitvānaṃ saḥḥaṇḍha pānaṃ, nīpajjitvāṃ saḥḥaṇḍha tathā, thapayitvādhāyaṇaṃ tathā saṇṭṭhāpētvaṇaṃ chētiyaṇ.*

at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādātthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpo with "kinjakka" stones; enlarged the square, which was strewn with sand; and made offerings of preaching pulpits to all the viharas in the island. He caused also a great thūpo to be built on Ambatthalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjana round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

Adāsa sādāsa dīpa depumāsa uttantara-sulāpi samudāsa samantā yajamantari.
Chātiyasa mahā tana pūja-sū-ārā-sāha "giri-bandha mahāpūja" ulāsa uchehāti idha.
Samagatāna bhikkhūna tana pūjamaṇḍami dāna ātthasa thāna thapāpetu mahipati.
Tālasitāna tāttrātha ātthasāwāsa bhāriya chātamaṇḍana mahāddāna pācattāgi.
Chāchānāraṇa pādāsa bandha-sāhāna kārāgi chātuddāre mahāpūjāsa sādā samantā kārāgi.
Pubbārdāsa thapāna chātāra-thapāna tādā pūjamaṇḍama mahāpūja sādā kārāgi bhāpiti.
Attāna dīpa pūja-sū-ārā-sāha samantā-māgāsa, mahāpūjāsa mahāpūja, mahāpūja dāsa bhāpiti.
Chāra-samāgāna bhikkhūna-māgāsa sādā, mīta-samāgāna bhikkhūna-māgāsa sādā.
Dāna-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.
Kālayāna-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.
Kububandana-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.
Pāsāna-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.
Upāchāra-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.
Pandawāpi-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā, mīta-samāgāna bhāpiti sādā.

bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yojana. From the celebrity and splendor of the festival held at this chētiya, it acquired in this land the appellation of the "Giribandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gāmini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalanda wihāro in the mountain named Maninaga, at Kalāyānakanniko; on the shore of Kububandana, the Samudda wihāro; and a wihāro at the Chūlanāga mountain, in the Pasāna isle, which is in the Huwāchakanniko division (Rohana). To a certain sāmanēro priest, who presented some beverage while he was engaged in the construction of these wihāras, he dedicated (lands) within the circumference of half a yojana, for the maintenance of his temple. He bestowed on that sāmanēro the Pandawāpi wihāro; and in like manner the means of maintaining that wihāro.

*Iti wihawamnanappañ cakkhapaññā labhītuwā wigatamadapamāśācakkhānappasāyga akāriya janakkhātā
paññakāmaññhīrūwā wipulāwānīdhaṇṇāṇāṃ suppasannā Sarentitī.*

Sujanappādisa sañwēgattāya kaṭṭi Mahāwanso "kkadawarājako" nāma chatuttinsatimo paricchhēdā.

PANCHATINSATIMO PARICCHHEDO.

Amaṇḍagāmanibhaya Mahādātthiko accheyā nāwawassitattthamāśācā vājjaṃ kārīti taṃ sūta.

Cakkhattidikkhattim karīti Mahādātthipī manōrami tatthitwa pāṇḍuēdīcā mādhakāwēdikkhā kīḍayī.

Tathēwa Lūḍḍiddi, Thūpaṇḍīpīnathawhaya kucchēttā ājiraṃ kārīti kucchēttā dīlānamācacha.

Uḍḍayattāyā kārīti cchēdā Ratanaṇḍapaṇā Rajatāḍḍīwāwihāraṇḍa kārēpēti nārēdittipē.

Mahāgāmaṇḍīwāpī sō paṇḍi kārīti dakkhīnā Dakkhīnāwā wihāraṇḍa mādā paññāwēdikkhā.

Māghatā sakkā dīpa kārīti māṇḍāḍḍipē, mūlīphalīti sabbā dā rōḍḍipēti tāhā tāhā.

Māsaḍumbhayaḍakā nāma amāyāya mūlīpattī pattaṃ purāyāyīmāṇā kārētuwā wāttācchumbhātā.

Dāyāti sabbāsaṇḍhāwā wippasāwēnā cchitā sō patti pūjāyāyītuwā sō Amaṇḍagāmaṇḍī wihā.

Tāṃ Kanittho Kanīḍantissō ghāṭṭiya bhittarā, tīnāwāṇāṇāṃ māghā vājjaṃ kārīti khattiyō

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the "eleven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXV.

On the demise of Mahādātthiko, his son Amandagāmini reigned eight years and nine months. He fixed a "chatta" on the spire of the Mahāthāpo, as well as cornices on the base and crown of that edifice. He also made reparations at the Lohāpasādo, and at the "upōsatha" hall of the Thūparāmo, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gilt-hall, and he caused also to be built the Rajatāḍḍī wihāro. This munificent king having formed in the southward the Mahāgāmaṇḍī tank, dedicated it to the Dakkhina wihāro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it "melon flesh." His having thus filled the dish, procured for him the appellation of Amandagāmini (his individual name being "Gāmini," and "āmanda" being another term for melon).

His younger brother, the monarch named Kanīḍantisso, putting him to death, reigned in the capital three years. This rāja decided a controversy, which had for a long time

Dakkhiṇo id. *raddheda* *uḍḍo* *bhetvāna* *sphāḍaṇ* *paṇṇitvā* *maḥamattāna* *duvāraṇ* *pāṭiya* *thūmavā*.
Raṇṇe *sisinnasphāḍamhi* *ugghāḍetvā* *kaṇḍakaraṇ*, *nissidāpiya* *taṇ* *khaṇḍi* *Mahātilthamupāgami*,
Nāvaṇ *drōpayitvāna* *vijānaṇ*. *tattha* *kunjarō* *pacchehmiṇo* *dadhitvāna* *ayya* *Malayamdrāhi*.
Paratirō *seṇitvā* *id* *tininamāni* *khattiyo* *halakulyaṇ* *gahetvāna* *agā* *nāmaḍḍhi* *Rōhanaṇ*.
Tiṭṭhi *Bhakkharahobbo* *stavitvāna* *bhūpati*, *akāsi* *Rōhane* *tattha* *mahantaṇ* *balasaṇḍaṇaṇ*.
Raṇṇe *maṇḍalakatthi* *id* *Dakkhiṇamālaya* *tatō* *Rōhannayya* *āganji*; *teṇa* *kamma* *nikkāṇṇi*.
Mahāpadumamāsa *tattha* *jātaka* *bhāḍina* *Tulādhāraṇa* *vedhina* *mahātharāsa* *saṇṭhi*.
Kapijātakaṇ *saṇṭhitvāna*, *bōlhiṇatṭa* *pasāḍawa*. *Nāgamahāvihāraṇ* *id* *jiyāmuttakhanussataṇ*,
Kāṭvā, *kāreṇi* *thūpana* *maḍḍhāthi* *yathā* *thitaṇ*: *Tissavāpiṇa* *kāreṇi*, *tathā* *Dūracchāpikaṇ*.
Sō *gahetvā* *balāṇ* *vāḍo* *gajhāya* *abhinikkhami*. *Taṇ* *cutvā* *lambakannaṇa* *yuddhaya* *nōhinayātō*,
Kapallakhaṇa *duvāraṇ* *khettō* *Ahankārapitthiko* *yuddhaṇ* *abhinnāṇ* *vattittha* *ayyaṇṇa* *wikethana*.
Nāmaḍḍhantvā *thattā* *parisā* *siḍḍanti* *vāḍina*: *vāḍa* *nāmaṇ* *āwayitvā* *ayya* *paṇṇi* *tina* *id*.
Tina *bhātā* *lambakannaṇ* *ayyaṇ* *utariṇa*; *id* *teṇa* *stidhi* *chhīṇṇitvā*, *rathā* *abhinamāṇ* *karuṇ*.
Pikkhuttamāwanta *katṭi*, *baruvāḍa* *mahipati*: “*andretvāna* *gajhāttha* *jiyagāhanti*” *abruvī*.
Tatō *vijitasaṇḍame* *paraṇ* *āgama* *bhūpati*, *chhuttāṇ* *ussāpāyitvāna*, *Tissavāpichhānaṇ* *agā*.

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rāja was concealed, placing him on his back, he hastened to Mahātiltha. Having thus enabled the rāja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhona division; and landing at the port of Bhakkharahobbo, he there, in Rōhona, raised a powerful army. The rāja's state elephant hastened to the said Rōhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijātaka (or the discourse on the incarnation of Buddha in the form of a monkey) in the fraternity of the thero named Mahāpadumo, who was a native of that division, resident at Tulādhāro; and being delighted with his history of the bōddhisatto, he (this rāja) enlarged the Nāgamahā vihāro to the extent of a hundred lengths of his unstrung bow; and extended the thūpo also (of that vihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This rāja putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhandō gate, on the plain of Ahankārapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rāja shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out “Capture them, without depriving them of life.” The victorious monarch then entering the capital, and having raised the canopy of dominion,

Tatoparan "kuffhinocha rajāśāwaya" nichchāitā, tatwāna wachanañ hatthē "chōrē hēmatī" nichchāitā,
 Lailāhī samatthapurisi gāmaghātā tātō parāñ karontō Rōhanañ gantwā Kapallapūmāntā,
 Kamēna rajthāñ gachantō samattabhalū dhanō sō rājā domwanāhī āgama purasontikā.
 Subharaṇṇagantū hantwā Wasabhō sō mahabbalō nūpāyī yuri chhattān. Mātōlōpī ranī pati.
 Tēn mātulanā bhariyā pūbhāhātō pakārikāñ ādāccha Wasabhō rājā mahizī Chetthānānikā.
 Sō gorapāṭhakan pūchchāi dyuppanānūmattānō dha "dādanāwanānāi hōtiyowāna tēpācha."
 Rāhutan cakkaṇatāya sahasan tana dāpayī anāghā sō sannipātētū wāntitū pūchchāi bhūpati.
 "Siyā na, bhāntā, dyuma wasāhayanā dānāñ? Iti" atthitī saṅgho dāhikkāi antarāya wānāhānā.
 "Parissāwanādanācha, ādādanānāccha; gādhācchādanāccha, dātubbān. mānājāhīpā.
 "Kāṭṭhān jīwakkānānān pūṭṭānāharayān tathā pañchasilāsamādānān katwā tēn sādharakāhīnā;
 Tēpānāpawāccha kattāhē tēpāthi," Iti. Rājā "sādhutī" gantwānā tathā sabbamādhī sō.
 Tēpānā tēpānāccha wādanā, nēbhayīna mahipatī dipawhī sō basāṅghān tikkāwarānā dāpayī.
 Andāgātānā thērānā pīmyitwānā dāpayī dwattānāyathānān dāpētī madhupāyūnā.
 Chātunthiyāccha thāntēn mahādanāntu mīṣakān sahasa wuttichātusu thāntēccha jaldāpayī.

his flight, having heard the rumour undisguisedly repeated, "The Kutthi will become the king," and publicly asserted "he will turn traitor;" elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Rōhana division, progressively subdued the whole country, commencing from Kappalapura. This rāja at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhō putting the rāja Subhō to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rāja Wasabhō raised Chetthā, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make 'parissāwana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'paṇṣil' order, to preserve them inviolate: it is requisite on the 'upōsatthā' days that the prescribed 'uposatthā' ceremonies should be observed." The rāja responding "sādhū," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent; he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

Chítiya pahātibhūta-Thūpārāma chítiyē Mahādhāpi, mahābōdhigāri itī imāhi,
Chittalākutī kārēsi dāvathūpē manōramē; *dīpe* khilamhi āwāsi jīṇeśha paṭisākkhāri.
Walliyarawihārēśha thērasa sō paṭṭiya mahā *Walligottanāma* wihāraśha akārayi.
Kāri Anurādhamā Mahāgāmanīyānālikē *Heligāma*ttihakarīna sahassā tassaddāpayi.
*Muchalawihāra*ṇ kārētmā sō *Tissawaddhamā* āṭṭhānāṭṭhādhānhi wihāraśha addāpayi.
Galambattitthi thūpawhi kārēttihānānānānā kārētipāṭṭhāgārāṇ; *maṭṭitāssamāssata*.
*Sahasakariśsa*ṇpiṇ sō kārāpetiṇ ādāśha; kārētipāṭṭhāgārāṇ wihāri *Kumbhigallakē*.
Sō gheṇpāṭṭhāgārāṇ Issarasamanakē idha *Thūpārāma* thūpagharaṇ kārāpēsi mahipati.
Mahāwihāri pariwēṇapāṭṭipachēkhimāpēkkhānā kārēsi; *Chatuṣṭhānā* jinnāṇaṇ paṭisaṇṇāharī.
*Chatubuddhapatiṇ*ā ramaṇa parimāṇa, gharaṇ iathā, mahābōdhigāyē ramaṇē vāṇ sō imakārayi.
Tassa rāṇṇo mahisi sō wuttanāma manōramaṇ thūpāṇ thūpagharaṇēśha ramaṇa iatthēwa kārāyī.
Thūpārāma thūpagharaṇ nīṭṭhāpitwā mahipati, tassā nīṭṭhāpitumāyē mahāddānamāddāśha. [mācha
*Yuttāna*ṇ ḍuṭṭhawachāṇē bhikkhūnaṇ pachēchayampiṇa, bhikkhūnaṇ ihammaṇṇāthēdāṇaṇ sappiṇṇānta.
Nagaraśa chatuṣṭhāre kapannawattānēśha addāyī, gīṭṭānānēśha bhikkhūnaṇ gīṭṭānawuttamēśha.
Mayenti, *Rāduppalla*ṇ wāṇēśhaṇ, *Kōlambagāma*ṇ, *Mahānikawidhi*ṇēśhaṇ, *Mahāgāma*ṇwēśhaṇ,

lamps at each; and at the Chōtiyo mountain, at the Thūpārāma, at the Mahāthūpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thūpos; and throughout the island he repaired dilapidated edifices. Delighted with the thero resident at Walliyero wihāro, he built for him the great Walligotta wihāro. He built also the Anurā wihāro, near Mahāgāma; on which he bestowed Heligāma, in extent eight kariśsa, as well as a thousand pieces. Having constructed the Muchala wihāro, on that wihāro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thūpo at Galambattittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wihāro he built an "uposatha" hall; as also at the Issarasamanako wihāro; and this monarch constructed also the roof over the Thūpārāma here (at Anurādhapura). At the Mahā wihāro he built a most perfect range of pariwēnnos, and repaired the Chatuśāla hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thūpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thūpārāma, this monarch, at the festival held on that occasion, distributed the mahā-dāna: unto the bhikkhūs who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhūs who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Māyō, Raduppalla, Kōlambagāma, Mahānikawidhi, two called Mahāgāma,

*Kéhalā, Kalamāpīnā Cāmbutthā, Wātamangana, Abhiwaddhamānā icchehādāyāmpīyā.
 Dāḍāmonādhānācā mādāhāttamākāyā, guttatthā purapākāraṇā sūnācchānācāyā,
 Gopurācchā cātuddhārā māhāwattācchā kārāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Purā hāhā pakkācchā kēdāpēdā tāhā tāhā, uyyāntā jālā tātthā purāpākāraṇā mahāpātā.
 Emaṇā ānā mādā purācchā kēdā Wāyādhāpātā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Cātuddhārā māhāwattācchā kārāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Subhārdhā dhārāntā uyyāntā hānā tātthāwācchāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Attānā kēdāpēdānā uyyāntā hānā tātthāwācchāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Dhātāpēdānā tātthāwācchāyā uyyāntā hānā tātthāwācchāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Nā uyyāntā hānā tātthāwācchāyā kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Pura dhātāpēdānā uyyāntā hānā tātthāwācchāyā, kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 Sūyāntā hānā tātthāwācchāyā kēdāpēdānā uyyāntā hānā tātthāwācchāyā,
 "Tana uyyāntā hānā tātthāwācchāyā kēdāpēdānā uyyāntā hānā tātthāwācchāyā."*

Kéhalo (near Mahātittthā), Kālo, Chambutthi, Wātamangano, and Abhiwaddhamāno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhō, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wēsakho festivals.

The (preceding) rāja Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhō, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhō, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a thero) absorbed for the seventh day in the "nirōdho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The thero, who was gifted with the power of discerning coming events, thus addressed the maiden: "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbuti."

Bhātīkatissochchayina tassa Kanitthatisso upphārasa samdārajjā Lankādipti akārayi.
 Bhūtārāmo Mahānāgathhērasa sū pasthiya bārisa ratanapāddarā Abhayagiriṃhi siddhāraṇ-
 Abhayagiriṃhi pākāraṇ mahāparimānawacha kārisi Manisōmāṃhi mahāparimānawacha ;
 Tathāwa Chātiyagharāṇ Ambattānā tathāwacha kārisi paṭṭasākkhārāṇ Nāgadipo ghāri paṇa.
 Mahāvihāraśīmantā madditvā tathā kārayi. Kukkuṭagiriṃparivēṇṇapattā tulkachchāṇ bhūpati.
 Mahāvihāri kārisi diwādass manujadhīpā mahāchaturāssa pādāḷi dāzavēyyi marādraṇi.
 Dakkhinawihārathūpanāḷi haṇḍuṇaṇḍa akārayi ; bhāḍasāḷāṇ Mahāmīghānāṇaṇḍaṇḍa maddiya.
 Mahāvihāri pākāraṇ paṇṇatō apunīya sō, maggaṇ Dakkhinawihārāgāmiṇāḍḍi akārayi.
 Bhūtārāmadāwihārāṇḍa, Rāmagonakamīwacha, tathāwa Nandattissāna āraṇḍaṇḍa akārayi.
 Pāchinatō Anulattissā pabbatāṇ, Gangarājīyan, Nayālatissārāṇḍaṇḍa, Pīlāpittāṇḍaṇḍaṇḍa.
 Rājānawihārāṇḍa kārisi manujadhīpā sō ; piṇḍa tārā thāḍḍa kārisipāsathāḷāṇ.
 Kalyāṇawihārāṇḍa Maṇḍalagiriṇi tathā Dabbalawāpittissāṇḍa wihārāṇḍa imāsūhi.
 Kanitthatissochchayina tassa puttā akārayi rajjāṇ diwēyāwa wāṇḍa Chuddanāgōti wēratā.
 Chuddanāgōkanitthā tō rājāṇ ghātiyakārayi, akāwāṇḍa Kuddanāga rajjāṇ Lankāya kārayi.
 Mahāpīḷāṇḍa wāḷḍḍiṇi Ekānālikachchāḍḍiṇi bhikkhūstāṇḍaṇḍa paṇḍannāṇḍa āyāchāchchāṇḍaṇḍa māḍḍipattī.
 Kuddanāgāwa rāṇḍiṇi diwēyā bhūtāḍḍiṇi tadā senāpati Sīrināga chōrō bhūṇḍa rājīṇa.

By the death of Bhātīkatisso (Tisso the elder brother) Kanitthatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Lankā.

Pleased with Mahānāga thēro of Bhūtārāmo, he constructed (for him) at the Abhayagiri wihāro a superb gilt edifice. He built, also, a wall round, and a great pariwēṇno at, Abhayagiri ; a great pariwēṇno at Manisōmo wihāro also ; and at the same place, an edifice over the chōtiyo ; and in like manner another at Ambattthalo. He repaired the edifice (constructed over the chōtiyo) at Nāgadipo. Levelling a site within the consecrated limits of the Mahāwihāro, this monarch constructed the range of pariwēṇnos called Kukkuṭagiri, in the most perfect manner. On the four sides of the square at the Mahāwihāro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thūpa at the Dakkhino wihāro, and levelling a site within the limits of the Mahāmēgo garden, he constructed a refection-hall there. Taking down the wall of the Mahāwihāro on one side, he opened a road to Dakkhino wihāro. In like manner he built Bhūtārāmo wihāro, the Rāmagonako, as also the wihāro of Nandattisso. In the south eastern direction, the Anulattissā-pabbatō wihāro, the Gangarājīyo, the Nayālatissārāmo, and the Pīlāpittī wihāro. This monarch also constructed the Rājānawā wihāro, and upāsatha halls at the following three places : viz., Kalyāṇi wihāro, Mandalagiri, and at the wihāro called Dabbalawāpittisso.

By the death of Kanitthatisso, his son called Chuddanāgo (succeeded, and) reigned two years. The younger brother of Chuddanāgo, named Kuddhanāgo, putting that rāja to death, reigned one year. This monarch during the "Ekānālikā" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuddhanāgo's queen, named Sīrināgo, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached

*Tathā Maichawattiwihāramhi Puttambhāgawohoy, tathā Isarasamapaichamhi Tissuho Nāgediyati,
 Itthekhamūwihārāna pākāraṇaṇa akāreya; kārāṇapāṇāhāgārā Anurādhānambhaya.
 Ariyāmaṇasakathā thāna Lankādīpa khilē piṇḍa dānawattān thapāpāsi saddhammāgārānaṇa sō.
 Tisiṇi anasāhāṇaṇi dātuvāna, manujādhīpa; Isalāna 193 bhikkhū mēhāsi idamappiya.
 Mahāmesādhapāpā sō kōḍetwā, dīpawāṇānā sabbāraṇḍhācā sālā khānā siṇḍamarawāḍḍapaya.
 Wētullāyāwāḍḍamāḍḍitwā kārēṇa pāyāniggahānā Kapillān anasāhāṇa dānawā jōṭayidhā sō.
 Wīraṇḍhāyāḍḍayā kaulitthā tawarāṇa dēviyā tana mānāthā, gālā bhikkhū sālāḍḍarā.
 Palāyitwā Bhallatitthān gāṇḍhāna sāsāṇaṇā, hūdhāwāyā mātulāna hatthapāḍḍaṇa chāḍḍaya.
 Rājāsā rāthābhāḍḍi sālāṇā thapēṇa sālāṇānā sālāṇānā dānāyitwā gālāḍḍapā siṇḍācā.
 Tāthāḍḍawāḍḍa sūyāḍḍa paratiramagā sūyā. Subhādēwo Mātulāna apagumma māḍḍipāṇi,
 Subhādēwāpāḍḍaṇa tannāḍḍi rāthācāḍḍi sō. Abhaya tājāḍḍatāthān dātā sālā mīnāḍḍaya.
 Ton dānā pūhāḍḍāḍḍā sō samānāḍḍi pūṇāḍḍiṇā pūṇāḍḍāḍḍā mādḍitwā sālāḍḍi dūḍḍāḍḍāḍḍāḍḍā.*

he caused improvements to be made with paid labor. The minister Mukanāgo, in like manner, built walls round the following six wihāros: the Dakkhino, the Marichawatti, the Puttambhāgo, the Isarasamano, and the Tisso, in the isle of Nāgo. He built also an "uposatha" hall at the Anūro wiharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapillo suppressing the Wētullāya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayānāgo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatitthā with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Subhādēwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rāja's kingdom (in his own favor), leaving the said (Subhādēwo) here (in Lankā), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Bhallatitthā) throwing himself into a vessel, (Abhayānāgo) fled to the opposite coast.

The said father-in-law, Subhādēwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhaya, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Subhādēwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundaṇāḍḍi," and thereby loosen-

*Bhāndiyāsa pāletwa sajjetwa taṇ paḍḍayaṭ. Duto gantwa Abhayassa taṇ pūwattā paṇḍayaṭ.
 Taṇ gantwa Abhayo samāsi dūḍga bahuka tato nagarasantīlamāganā bhātarāyapjhituṇ anyā.
 Taṇ gantwa, paḍḍiyāsa, samādruccha dūḍga, Malayaṇ agama rājā. Taṇ kaṇṭha nūbandhiyā.
 Rājāsaṇ Malayē hantwa dūḍga dūḍga dūḍga kārasi nagarē rājāsaṇ attāhāwāsi dūḍga.
 Pāḍuwaḍḍiā kārasi Mahādharmantatā, Lōhapāsādaṇaṇi rājā māḍḍapamāsa.
 Dūḍga utasāsaṇi nīkavattā dūḍga, dūḍga bhikkhūsaṇaṇi wāḍḍaṇaṇi dūḍga.
 Abhayasāsaṇi dūḍga Tissaṇa tana uttaraṇi dūḍga Sirināga Lāḍḍarājāsaṇi dūḍga.
 Patissādhariyā pāḍḍa mahādharmantatā mahādharmā gharāsaṇa dūḍga wāḍḍaṇi.
 Mūḍḍarājāsaṇi dūḍga Mahādharmāsaṇi dūḍga māḍḍapamāsaṇi kārasi mahāpati.
 Wijayakumārāsaṇi dūḍga Sirināgaṇi uttaraṇi, pūḍḍa pāḍḍaṇi rājāsaṇi dūḍga.
 Lāḍḍarājāsaṇi dūḍga dūḍga Mahādharmāsaṇi, Sanghāsaṇi, Saṇḍabōdhi, tūḍḍa Gōḍḍakābhaya.
 Tā Tissaṇi pūḍḍaṇi dūḍga gāḍḍa dūḍga dūḍga rājāsaṇi dūḍga pāḍḍaṇi dūḍga.
 "Pathawissāsaṇi dūḍga tayaṇaṇi dūḍga," itī. Taṇ gantwa, Abhayo pāḍḍaṇi dūḍga pūḍḍaṇi dūḍga.
 "Kāsa wāḍḍaṇi dūḍga?" pūḍḍa pāḍḍaṇi dūḍga, "pāḍḍaṇi dūḍga?" itī dūḍga. Taṇ gantwa dūḍga dūḍga.*

ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rāja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayo, reported what had occurred.

Thus ascertaining the state of affairs, lorrying a large force of damīllas for the purpose of attacking his brother, he advanced in person on the capital (Anurādhapura).

The rāja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rāja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lōhapāsāda; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayo, Sirināga the son of his brother (Wōhāro) Tissa, reigned two years in Lankā. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with sand, to the southward of the muchēlo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirināga, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sangatissa, Sanghabōdhi, and the third Gōḍḍakābhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhayo, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

*Ti purā paṇḍitūna taya saṅgāḥi uallāha rājakeśhāni sādheṇā, Wijayarājasa santāḥi.
 Hantā Wijayarājāni rājagāhāni, Hantā sūpatin Saṅghatissa dant rājīkāsūlāgā.
 Eṇaṇ aḥḥiṭṭhā Anurādhapurattani rājā chattārimāssāni Saṅghatissā akārayi.
 Mahādhūpanhi chhattāgāha āmalāmanāhaḥi ārayi, wisā sūtamahāgāgā chātūbhā mahāgāgā.
 Majjā chātūgā sūryānaṇ thapāpā mahipatī; thūpana mudhāni tāḥā anagghān vajirachumbatā.
 Sā chhattamahāpāḥi sūghāna mūṇḍāḥi chuttāḥi sūghāna chātūbhā sūghāna.
 Tān Mahādhūpanhi Mahādhūpanhi sūghāna chātūbhā sūghāna chātūbhā sūghāna.
 Sūghāna, sūghāna, sūghāna yāghāna sūghāna; sūghāna chātūbhā sūghāna sūghāna.
 Sā sūghāna rājā sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.
 Upatāḥi sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.
 Khādāḥi sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.
 Rājā Sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.
 Mahādhūpanhi sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.
 Kāḥi sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna sūghāna.*

will endure the longest?" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijāyo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rāja Wijāyo in his own palace; and two of them raised (the third) Saṅghatisso, who was at the head of the army, to the throne. The said Saṅghatisso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Mahāthāpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andawindaka) discourse in the kandhako, propounded by Mahādhūpanhi, of Mahādhūpanhi, and ascertained the merits accruing from making offerings of rice broth, delighted therewith, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rāja was in the habit from time to time of visiting the isle of Pachina, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rāja, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place; and Abhaya caused to be installed in the monarchy, Saṅghatissā, who had been raised to the command of the army. Renowned under the title of Sūghāna sūghāna rāja, and a devotee of the "panna" order, at least, he administered the sovereignty at Anurādhapura for two years. He built at the Mahādhūpanhi, a "salākagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rāja throwing himself down on the ground in the square of the

"*Pavassitvema dimica jallapuppahitā mayi, sahāsa vuttahāsimi, maramānupubbañ idha.*"
Evān āpānā bhūminā dāva jānāsi tassa dāvañ ānāsi pāpāni sakāsi piyayāsi mā dāhi.
Tathāpi nūttahati ā piddhānā jātā; avārinā tātā māhādhā jalamaggāna pādāsi.
Tatā jātāhi pāpānā rājā vuttahati dhammika, karugāyāsi, evān āpāni dāvañ ānāsi pāpāni.
Chāra tātā tātā jātā ānāsi dāvañ ānāsi; chāra āpāni dāvañ ānāsi pāpāni.
Andāpāna rājanā māhādhā jātāhi ānāsi dāvañ ānāsi; ānāsi dāvañ ānāsi pāpāni.
Etā yakkhā idāpānā rātāhi ānāsi dāvañ ānāsi; ānāsi dāvañ ānāsi pāpāni.
ānāsi dāvañ ānāsi pāpāni; ānāsi dāvañ ānāsi pāpāni. *"ānāsi dāvañ ānāsi pāpāni."* *nāra māhādhā. Te yakkhā ānāsi dāvañ ānāsi pāpāni.*
Rājā ānāsi dāvañ ānāsi pāpāni; ānāsi dāvañ ānāsi pāpāni. *"ānāsi dāvañ ānāsi pāpāni."* *nāra māhādhā. Te yakkhā ānāsi dāvañ ānāsi pāpāni.*
"ānāsi dāvañ ānāsi pāpāni;" rājā "ānāsi dāvañ ānāsi pāpāni;" rājā. Tātā ānāsi dāvañ ānāsi pāpāni.
Tātā "ānāsi dāvañ ānāsi pāpāni;" rājā "ānāsi dāvañ ānāsi pāpāni;" rājā. Tātā ānāsi dāvañ ānāsi pāpāni.
"Rājā ānāsi dāvañ ānāsi pāpāni;" rājā "ānāsi dāvañ ānāsi pāpāni;" rājā. Tātā ānāsi dāvañ ānāsi pāpāni.
"Rājā ānāsi dāvañ ānāsi pāpāni;" rājā "ānāsi dāvañ ānāsi pāpāni;" rājā. Tātā ānāsi dāvañ ānāsi pāpāni.
"Rājā ānāsi dāvañ ānāsi pāpāni;" rājā "ānāsi dāvañ ānāsi pāpāni;" rājā. Tātā ānāsi dāvañ ānāsi pāpāni.

Mahābhūpa, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the dēwa, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the dēwa instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely benayed up on the surface of the water, the officers of the household stopp'd up the drains (of the square). Being raised by the water, this righteous rāja got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhā, well known under the appellation of the "rattakkhi" (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rāja having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the "ānāsi" order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)." By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkhā)." The (rāja) thus addressed him: "Why dost thou devour my subjects: cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible;" lowering his demand by degrees, he asked, "Give me then one (village)." The rāja replied, "I can give thee nothing but myself, devour me." "That is not possible," (said the demon); and intreated that "bali" offerings should be made to him in every

"Sādhūti" wentwā bhūminā diyaññi sakalāpicha gāmadharā nivessewā bālā tassa addapayī.
 Mahāmettina tūwa nabbaśhātunnampinā mahārāja bhayājāda dipadipina nāsiā.
 Sā bhayāghadrakā raññā amasake Gōtakābhayā ebhā hutevā uttaratō nagarā samūpāgami.
 Parimāwanāddāya rājā dākkhīnūdratō parahiṇamavācchento ikkōwa palāyi sō.
 Putabhātā gahetvāna gāchchhantō parisā panu bhattabhogāya rājāna nībandhicha puṇappunā.
 Jalā parimānayitvāna. bhujitvāna dayāluā tawāna sugghāhā hātū idā sechanamābruci.
 "Saighabhādhī ahañ rājā; gahitvā mama. bhō, vira; Gōthābhayassa dāssehi, hahū dāssati tē dhanā."
 Na lechchhi sō tathā katvā; tassatthāya mahipati, nissānāyeva amari sō sīva tassa adāyīya.
 Gāthābhādhāssa dāssati sātu samhitvānāso; dāssitvā tassa dhanā raññā, sakkārañ sādhuārayī.
 Ewañ Gōthābhayā tē Māghawānābhayāticha vīnato, tērassamā Lakkārajjamākarāyī.
 Mahāmettā sādāyitvāna, matthudindranāhi māḍḍajan, ādayitva māḍḍayitvā sō bhikkhūtattha saṅghatō.
 Apphuttarassāhāsiñā nāsiñtū, dīnā, dīnā, yāgukhaññakabhāññīti sādhuā vīvādhāyī.
 Sāchiwarāhi kappetvā, mahādāna pāwatayī; kkhawīdīntvā nībandhānāmahākarāyī.

village. The ruler of the land replying, "sādhū," and throughout the island having provided accommodation for him, at the entrance of every village, caused "balli" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rāja, named Gōtakābhayā, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly-unattended, taking with him only his "parissāwanā" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalcules in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rāja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rāja Saighabhādhī, Beloved! taking my head, present it to Gōthābhayā; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Gōthābhayā. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Gōthābhayā, known by the title of Māghawānābhayā reigned in Lankā thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahādāna offering. He uninterruptedly maintained

*Gotābhayaattothērasa mātulawassa rājino, raño adunēdlopatō wachanā patibhīyo.
 Raño kutūpakō dū. Rājā tasmā paḍḍiya, jettaputtā Jettatisso, Mahāsēno kanīthakā,
 Appisi tana bhikkhūna. Sē saṅgaṇhī dutiyakā ; upasaṇḍi tasmā bhikkhūna Jettatisso kumārako
 Pituno acchayā. Jettatisso rājā ahāsi sō, pituwarasahēdri niggantū nīcchhamānaki,
 Dutthā machchē niggahētū, sayā nikkhamma bhūpati, kanīthā paratē katvā, pitukāya anantaro,
 Tatō amachchē katvāna, sayā kutvāna poṇchhātō, kanīthā pitukāyika nikkhanti tadassatarā,
 Dvārā saṇḍarivitvāna dutthamachchē nīpātiya, sūti appisi, pituno bhikkhūna samantatē,
 Tīnāsa kammunānāma kakkalōpapadaṇ ahu : Saṅghamittō sō bhikkhūna tīnāsa paratirā gatō itō.
 Tasmābhikkhūna samakālaṇ Mahāsēna mantiyā, tasmābhikkhūna tīnāsa paratirā gatō itō.
 Patirā sō wipakkatā Lōhapasādamuttamaṇ kōpi dhānaṇ aggharakā kārasi sattaḥhumānā,
 Sattāhiatārahaggaṇ pūjuyitvā maṇi tahiṇ, kārasi Jettatissō tā. Maṇipāsādamuttamaṇ.
 Maṇi dūwī mahagghēcha Mahāthūpa apūjaya, Mahābōdhigāri tīnā tōraṇāi mahāraṇi.
 Kārayitvā wihāraṇ sō Pāchinatissapabbatān, pañchāwāsīsa saṅghaṇa uddi puthawipati.*

maternal uncle of the rāja. Gotābhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rāja. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahāsēno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with Sēno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lōhapasādo, which had been left unfinished by his father, building it seven stories high, by expending a "kotī" of treasure on it. Having made there (to that edifice) an offering of a ("mani") gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Mahāthūpa, and built three portal arches at the great bo. Constructing a wihāro at the Pāchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thūparāmo the colossal and beautiful stone statue (of Buddha), which Dēwanampiyatisso had set up at the Thūparāmo, enshrined it in the wihāro of the Pāchinatisso mountain. This rāja having celebrated the festival of

Tena Mahāveihārōyaṇṇaṃ navaṃvassāni chaṇḍālitā, Mahāvihāraṃdāsihi bhikkhuhī dāsi saṃgato.
"Hōti aṇḍamikaṃ vattitvāṃ puthuvissāsi" itī rājānaṃ saṃgapatto eṇaṃ thēro dhammatī dhammatā,
Mahāvihārāṇaṃ nāsitvā laddhānumattirājāno Mahāvihārāṇaṃ nāsitvā yēssā duffhamānāro,
Saṅghamittassa thērassa chēssā rājawallabho Sōnamachcho dāraṇḍocho bhikkhāvōcho aṇḍissā,
Abhinēssā Lohapāsādanā sattaḍḍhūmahamuttamanā gharā nānappakāriccho itōbhayagiriṇaṃ nāgā,
Mahāvihārassa pabbatā dānēvabbhayagiriṃhi (* * * *) patittāpāsi bhūpati,*
Patimāgharaṇaṃ, Bodhigharāṇaṃ, dāntussādanā māndarāṇaṃ, chatussalānaṃ kārasi; saṅkharā Kukutawhayaṇaṃ,
Saṅghamittāna thērāna tēna dāraṇḍamuttā vāhāro abhayagiri dāsanēyā aḥ tādā.
Mēghawannābhayānānaṃ rūṇāso sabbatthasādhakaṃ sukko amachcho kuppitvā Mahāvihārānaṃ,
Chōro hutvāna, Malayaṃ gantvā laddhamahabbalo khandhāvāraṇaṃ nēvāssā Dūratissakāwāpiyaṇaṃ,
Patirōgataṇaṃ taṇaṃ sutvāna saḥāyā eṇaṃ mahāpati yudhāyā pācchuggantvāna khandhāvāraṇaṃ nēvāssā,
Sādhupānēnaṃ mānsanēnaṃ labhittvā Malayaṃ bhataṇaṃ "na sseṇvāṇa saḥāyānaṃ vīraṇaṃ rāṇḍitī" chintiya,
Adāya taṇaṃ sayāṇaṃ yēva rāttā nikkhamma ikkhe rāṇāso suttikamāgamaṃ tamattāṇaṃ pativēdayi.

having been left unoccupied by the priests of the Mahāvihāro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théro (Sanghamitto) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rāja to destroy the Mahāvihāro, carried into effect the demolition of the Mahāvihāro. A certain minister named Sōno, the partisan of the théro Sanghamitto, and the confidant of the rāja, and certain shameless and wicked priests, pulling down the pre-eminent Lohapāsādo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Mahāvihāro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddha; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukutapariwēno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the théro Sanghamitto, at this period the Abhayagiri viháro attained great splendor.

The minister named Mēghawannābhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahāvihāro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dūratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Mēghawannābhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rāja having partaken, in his company, of what he had brought

*Itha simdamugghatā puriṭi kadhiramānakaṃ kōpittuṃ bhikkhavaṃ kicchi niliyāsu taṭhā taṭhā.
 Mahāwihāro nāwamaṇi evaṃ bhikkhukicchiṇṇaḍḍito "samugghātaṃ karimhāti" parē bhikṣu amāṇāten.
 Taṭṭe simdamugghatā teṭṭiyāpāriperē niṭṭhite Mahāwihāre wāsiṃṇa iddhāgāntiṇṇa bhikkhavaṃ.
 Tissa wihāragāhitaṃ Tissa thēraṃ chōḍaṇa antinawatthunaṃ āsi bhūtatthā saṅghamaṭṭhagā.
 Pīṇicchehayaṃmahāmaṇichō tathā dhammānāsamāto uppaḍḍāsi dhammēna taṃ, anicchehaya rājāna.
 Sōyṭwa rājā lāriṭi wihāraṃ Manihirakaṃ taḃ wihāre kārēsi, dēwālayaṃ windāya.
 Gōkappaṇaṃ, Eraḱāwilloṃ, Kalandaḥrāmaṃagāḍaṇaṃ Migagāmaṃwihāraṇaṃ Gangāśānapabbataṃ.
 Pachcheḱimāyā dīḍḍiyātha Dhātusēnaṃ pabbataṃ rājā mahāwihāraṇaṃ Kōṭṭhamaṇi kārāyī.
 Rūpārammaṃwihāraṇaṃ Mūlawiṭṭiṇaṃ kārāyī; Uṭṭaramehayaḥḍḍiṇaṃ dūce bhikkhūnipassayī.
 Kālawāḷakayakkhaṇaṃ thāṇe thupaṇaṃ kārāyī; dīpaṃhiṭṭiṇakāwāṭe ḍakhaṇaṃ paṭṭaṇḍhāri.
 Saṅghathāraṃabassanaṃ saṃsugghamaḍḍasi iṭṭhēraḥḍḍaṇaṃ saḍḍiṇaṃ anuwāsaṇaṃ chīwaraṃ.
 Anupāṇḍi dānaṇaṃ paricchehḍḍe nūwījāti Subhikkhathāya kārēsi soḍa solasaḥḍḍiyo;
 Manihira Mahāgāmaṇaṃ, Jallāraṃ, Khūṇṇamaṇaṃ, Mahāmaṇi Kōkawātaṇaṃ Mōraḱa Parikāwāpikaṃ,
 Kambāḷakaṃ, Wāhanaṇaṃ Rattamāḷakāwāpikaṃ Tissawāsaṇaṇaḍḍiṇaṃ Wēlangawēṭṭikāwāpikaṃ,
 Mahāgallaka Chīrawāpīṇi Mahāḍḍāragāḷḷakāwāpikaṃ Kālapāḍāgāwāpikaṃ; imā solasaḥḍḍiyo.*

valid, some of the priests (of the Mahāwihāro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahāwihāro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahāwihāro returning, re-established themselves there.

An accusation was brought against a certain thēro named Tisso, of having illegally seized possession of this wihāro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rājā was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihira wihāro; and demolishing a dēwālaya (at each of those places) built three wihāros: viz., the Gōkannaṃ, the Eraḱāwillo, and the Kalando, at the brahmin village (of that name); as well as the Migagāma wihāro and Gangāśānapabbato. The rājā also constructed in the westward the Dhātusēnapabbato, as well as a great wihāro in the Kōṭṭhawāto division; the Rūpāramma and the Mūlawiṭṭi. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yukkho Kālawāḷo, he built a thūpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all thēros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihira at Mahāgāma, Jallāro, Kahanū, Mahāmaṇi, Kōkawāto, Mōraḱo, Pariko, Kumbāḷako, Wāhana, Rattamāḷa-kanduko, Tissāwasso, Wēlangawētti, Mahāgallako, Chīrawāpī, Mahāḍāragūḷlo, and

*Lakkadūpicha sakatā sabhā ālaga tālāhama wisaṇṇetā unanūṭṭha nagarichārukaṭṭhita,
 Patthapetā mahāśīlānā āyasaḍḍhāyadūnā pūjānā sabhāpāṇādrīhī karuṇāḍāva unūpamañ,
 Paṭṭhaggaṇṇanūṭṭhaṇa sippaputtānā Satthāna maraputtāna eḷ katwā dēwarājawa Satthuno;
 Chēṭiyambathaliyāḍāva nagarañ sādhanāṭṭhigga maggañ Wēsalīyāḍāva Sāwatthinagarañ yathā.
 Wisaṇṇetā tahiñhogaṇa paṭṭānā thēraṇa sōkīnā rājā Moggaliputtāna thēraṇa gawaneṭṭiya,
 Datwā tattha mahāśīlānā kapaṇidāhikawāṇḍānā, bhikkhūnāpicha thēraṇa paṭṭhaggaṇṇā chutūhiya,
 Thēraṇagawaneṭṭiṇā thēraṇa paṇṭiṭṭhi mahājanā gahetwā taṇa mahāntēna saṅghāṭṭhina mahāyasa,
 Taṇhā eruyha itamhā sayasā huteḷa purā charo bhikkhūna tānā katwāna parivāre samantatā,
 Thēraṇa bimbānā sūwanānā Khirasāgaramaṭṭhagā mahāhādēgaparikkhittā hīna Mēruva sōbhatha.
 Wēsalīnagarañ suttānā dāṭṭuñ lōkanayasa āgamaṇā itamēwāṭṭi dāṭṭiṭṭha mahājanā;
 Ewaḷ karanta saḷḷāraṇamūṇānā eḷ wāṇḍāhā nagaraṇasāyapāchina dandapasaṇā sayasā katañ.
 Upasāḍamāna idāyāḷā wihārañ Soṭṭhiyākarañ tihāṇatthāpiwāṇḍānā bimbānā taṇa Pāsāṇaṇa.
 Nagarañ sādha ṇṇetā tātā ānāḍaṇṇaṇā dīnā Satthūwāḍipputtānā purāñ Rājagahañ yathā.*

capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādāna, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dēwas (Sakko) preceded the divine teacher in his progress to the Dēwalōka. He had the city and the road to the chēṭiyo at Ambathalo decorated, in the same manner that the road from Wēsalī to Sāwatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this thēro,—in the same manner that Dhammasōko, the thēro's father, sending a mission to the Ahōganga mountain, had conducted the thēro Moggaliputtatissa (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the thēro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mēru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wēsalīnagara, to propound the (Ruan) suttan; this rāja made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Soṭṭhiyākara wihāro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rājagaha, bringing this image out of the Soṭṭhiyākara wihāro, he conveyed it in a solemn procession through the city,

Anasānūachchharañ nēted mīhāramahayuttarañ tassa pūjāwidhiñ dātumēvarāpañ vījeyyā.
Atthārasāwihārēna kēdēpēti mahēpati, anukampitva paṇinā uppiyōcha thēradakā ;
Bōdhīpūjādi pūṇāni appameyāni kārīya, atthawēntimē wassē gātō sō ; tattha ydgatā.
Dērakō Jēthathiasōtha bhāṭṭā tassa kanīṭṭhikā chhattān lāṅghēti Lankāyā ; dantōppamhi kēwido,
Katvā kammdni chittēdāni dukkarāni mahānāṭi uppiyatanāchittān sa sikkhāpajjā beḥa jant.
Anattō pitund kēsi iddhihīwēgāntamānā lēdhicattāsarūpancha rūpañ iddhu mantharañ.
Apasūyāncha pallāṅkañ chhattān ratanumayūpānā chittadantamāyān kēchi tassa kamman takin takin.
Katvā sō navaṇṇasāni Lankādīpanuṣṭānañ anikāsiḥa puṇḍāni yuthā kammanupjgami.
Buddhadāso tatā tassa puttē dē mahēpati gundam chāro rabbo ratanānāwādgaro.
Sukhān sabbāppayōgēhi karēntō dipawēdānañ sukkhānāṭṭakamandāna puruṇ Wēssawānōdhanī.
Paggapuggagānupitō wēssadāhakarundāyo tatāc dāmbi rājūnañ dhammāhi samupāgato.
Chārasō agatī bhāṭṭā kērayāntō wēnichēchhayañ janān saggahawattukhi saggahāsi chāttukhī.
Chārīyañ bōdhicattāna dānēntō dakkhī pāṇinā pītāna puttē sō sātī anukampitthā bhūpati.
Daliddi dhana dāṭṭāna kēsi punnamānōrathā sukkhēti sabbabhōgānañ jivēttāna guttiyā.
Sādhawō saggahāntātha niggaḥena atādhawō gīlāni wējjakammāna saggahāsi mahāmāti.

This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthathiaso, then raised the chhatta in Lankā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadaso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhāmunda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agatī," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōdhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the distressed by providing medical relief.

*Athekadimasañ rājā hatthikkhandhawaraggatō Tissawapiñ mahānatthā gacchhamāno mahāpathā,
 Addasikañ mahānāgañ kucchhīrīgammappitañ Puttābhaya-wihāra-sa paṇi-mamūkamattakā.
 Uttānamudarirīgāñ damittā daggasaggitā nīpannāñ uḷḷā chintesi "nāgō rōgīti" nicchhayañ,
 Athāragiha mahānāga mahānāgasamipagō tamāha mahānāga mahānāganāṅgamañ:
 "Kāraṇaṃ tē, mahānāga, jātunāgamunē mayā; tamhē khalu mahātiḍḍi khīppaṇi rūppa vasilīno,
 "Tama phusitvā tē kammañ kālūñ sakkaṃ na tē mayā; ophusitvāpi na sakkaṃ: Kiṃva kīḍāssa mitthiṃ?"
 Evañ mulle phanindō sō kīḷaṭṭa phanaṃattano dīlaminā paṇḍitvā nīpajjittha samāhito,
 Athāmasapasaṅkamma uccchhaggagalamattano suttāñ gahetvā phāḷesi udarañ tassa bhōgino,
 Niharitvā tato dōsañ katvā bhīṣajjamuttamañ appaṇaṃ tañ tañ khamintā akāsi sakkaṃ tadā.
 "Attānāmetathāmihi mahākāraṇagataṃ mama tirachchādanāpi jānāsu siddhu sūjanti mētaṇ"
 Dīnā sūhittamattānañ paṇṇagō sō mahīpatiṃ pūjitaṃ tassa pūddā mahagghamaṇimattano,
 Sīdā mayāya Sambuddhapatiṃ dya akāraṇi manā tañ nāyanañ rājā wiḍḍi Abhayagiri,
 Ekopi bhikkhu bhikkhūto gāmaṃhi Thussawattiki sūkkaṇā bhikkhāñ laḍḍitvāna chirabhikkhaya sāncharaṇ,
 Kāraṇaṃ appānakaṃ laḍḍi paribhujjittha kucchhīgā; pānakaṃ bahamā kutvā udarañ tassa khūlayaṇ.
 Tatō sō upasaṅkamma tañ nīvāḍḍi rājāno; rājāha "jāto sūḷayaṇ, kaddhāriti kiḍāsu?"*

On a certain day, the rāja, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhaya wihāro a mahanāgo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nāga is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanāgo, thus addressed him: "Mahanāgo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nāga's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rāja) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rāja set that gem in the eye of the stone image (of Buddha) in the Abhayagiri wihāro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rāja, he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the

*Eténen niyāmau katipdhan nīwasiya gāted tañ jātawissāsañ sakkhitañ pitāindriyañ,
 Raggadinnanti wāsedna khajjabhojjhikañ aṇḍa dwattikkhattuñ aikkhetwa tevaññhiṭṭha tamaggahi.
 Bhāpāṇa kammānāṇi wissatthetiwa. Bhāsiya matāsi suttaṇḍa tadāsaṇḍa phalitañ uṇḍa.
 Ewañ rogitikkichchhāhi rājā sariramānāsi thapasi wejjādiyaṇa tikkichchhātamaṇḍatā,
 Paṇḍawānti hatthina jādānānāpāṇābhāṇa, Mahāwihāre Mōramhaparināmanakāraṇi.
 Samana Gōlapānācha aṇḍa gāmadāyaṇa takān dhammaghōsaṭṭakkhāṇaṇḍa bhāgā kappiyakāraṇa,
 Wihārepariwāntiṇa sampānāchatapackhāyā wāpiyā dānāṇḍāyā paṇḍāyāṇa kāraṇi.
 Tassāwaraṇḍa rājāmaṇi mahādhammakāthiyāti Suttānāṇi parivattāsi Sihalāya niruttiyā.
 Asiti puttā lazzitān rūrāmiraggarūpina dūtīyā dānāṇḍānā nāmaṇa piyāṇānā,
 Sāriputtāṇi nāmhi puttāṇi parivattāsi. Buddhādāso, Sārambuddha rājāsiya wīrechattha.
 Ewañ kattaṇḍa hitān dīpāṇḍāṇaṇḍa tiddānāṇḍaṇḍa wāsi tīrāntānāmaṇi Buddhādāso nardhitiyo.
 Tātā jeṭṭhasatā tassa Upatissaṇi bhāpāti sakāraṇāṇḍāṇi nīchāṇḍa mahādayā,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; still, however, withholding the information for two or three days; (at last) he presented him his meals, saying that they were provided by the rāja. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rāja. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rāja, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāwihāro the pariwēno called Mōriya, in height twenty five cubits, and conspicuous from its upper story; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gōlapānu, as well as wihāros, pariwēnos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rāja, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The rāja, Buddhādāso, surrounded by his sons, who were called Sāriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples.)

Thus this ruler of men, Buddhādāso, having provided for the welfare of the inhabitants of the island, passed to the Dēwalōko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Pāli.

† The individual name of Sāriputto before he became one of Buddha's disciples.

*Dasaṃpuṇṇakriyāṃ hitvā dāsaṃpuṇṇaḍḍhikāriyādiṃ rājadharmānaṃ purāṇaṃ rājā pāramitādalāna-
 Gaṇhī saṃgahawuttthūhi chātāhika chotadāṇaṃ mahāphāllūhi dāpēti rājā rājānuhhāṇaṃ.
 Paṇḍuṇaṃ jamaṇṭṭinaṃ anāhinaṇḍhēva rōgīnaṃ uṇṇasāhāyādiḍḍhā dānaratāhika Rādayi.
 Uttaraṃhī diṇḍhāgā chetiyānuḍḍhita mangala thūpaṇḍha paṭimāgāthā paṭimaṇḍhāpi Rādayi.
 Karuṇā tanaṇḍha sū rājā māhājjantaṃ jandāti. Rādrūpiṇī lumārīhi ādāpetvā gūḷasāṇḍhaṇ.
 Rājappalaṇḍhaṇ Gijjhakūṭaṃ Pokkharapāsayaṇ Wāḷkhaṇḍhaṇ Anubuttāḷi Gendigāmaṇḍhi wāpitaṇ.
 Wikkhāṇaṇ Khayārājanḍha wāpityeḷhā thirōḷakā appamāḍāmi paṇḍuḇḷi kārāpizē tahiṇ tahiṇ.
 Wassaṇḍhēpi ye wassaṇḍhē tayaṇḍhē mantaṇḍhē kēḷaṇḍhē wāti nāṇḍhē rāttāṇḍhē lāḷaṇḍhē janāṇḍhē.
 Natvā amāḷḷaṇḍhē taṇḍhē uḷḷāṇḍhē chhāḷayā ghārā tanaṇḍhē paṭicēḷhā attāṇḍhē dukkhaṇḍhē nāṇḍhē pāḍāṇḍhē.
 Kālī tanaṇḍhē dubbhikkhārōgāḍḍhēpi pīḷḷā dīpā dīpā paṇḍapāṇḍaṇḍhē sū xuaṇḍhē.
 "Bhikkhū" pueḷḷhēḷḷiḷḷa "hīṇaṇḍhē dubbhikkhāḷi khayāḍḍḍiḷḷi lōḷi lōḷakāṇḍhē nattiḷi kalaṇḍhē kinḷi mahesind."
 Gaggārōḷaṇḍhē suttāṇḍhē upattāṇḍhē tathā nūḷḷiṇḍhē; Butvā taṇḍhē sabbamaṇḍaṇḍhē hīṇasāṇḍhē uḷḷāḷḷaṇḍhē;
 Natvā Sattavāḷḷipattāṇḍhē sādakaṇḍhē pāṇḍamaṇḍhē thapetvā tanaṇḍhē rājapāḍāpētiḷḷā mahārathāṇḍhē;*

courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiya, he constructed a thūpa, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājappala, Gijjhakūṭa, Pokkharapāsaya, Wāḷkhaṇḍhē, Anubuttāḷi, and the Gendigāma tanks; as well as the Khandarāja wikkhā and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: "Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddho (in his time,) for the alleviation of the world?" They then propounded the "Gaggārōḷaṇḍhē suttan" (of Buddho). Having listened thereto; causing a perfect image (of Buddho) to be made of gold, for the tooth relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image),

*Abhā dīpanhi sabbatā chetiyāna mahāmānā Thūparāma thūpaṃ himachumbhatañchulā.
 Dodekatēdina mundaḥ katiddasāpānāhanampi vā katamānānamupāgāṇi dīvarāḥa vāhavyatā,
 Rājā tava kassīthina Mahāmānāna mallehā dema vāthānā nipātetvā tūmatthānāhi mdrōgi.
 Pabbajitvā kassītho vā jāmudānāhi dāḍḍari ; katā edjanikānāya avattitvā dī dīpanti ;
 Mahānā attano dāḍḍi mahānā dāḍḍugāḍḍinā. Gāḍḍasāḍḍakāraṇi mahāphāḍḍiḥa madhāgi,
 Lohadwārāralaggāma Kōtīpānānamānāyo tava viharā katiddā dīkikkhānamābhayuttarā,
 Vihāraḥ dāyitvā dā. Dhāḍḍarāḍḍikānāhi pabbatā mahāyānāyindā dīkikkhānā thāraḍḍilānā.
 Nāmahānānāhi jāmudā viharānā saḍḍarā dīnāpārativattā pūjāḍḍa abhā vā.
 Nādhānā dānāpānāhi jāto brāhmanānānāyo, vijjāpakkāḍḍā dī tva vā dīnā pāragā,
 Samā dīnā dīnānāyo sabbatā dīnānāyo vā dīdāḍḍi Jambudīpānāhi dīnānāyo pāradīnā.
 Vihāraḥ dāyitvā dīnānā, rāḍḍi pātā, jāmudānā, pariavattitvā sampunnāpānānā supānāpānā.
 Tūthā Rāvatānā mahāthāro vijjānā ; " Mahāpānāyo āgāḍḍi dānānā vā dīdāḍḍi " vā.
 " Kōnā gāḍḍarāḍḍānā vā dīdāḍḍi ? " abhā. " Gāḍḍarāḍḍānā vā dīdāḍḍi dīnā jāmudā ? " abhā vā*

He celebrated a great festival for all the chetiyos in the island; and made a metal covering, ornamented with gold, for the thūpa at the Thūparāmo. Having completed a reign of forty-two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the dēwas.

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahāmāno, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rāja, throwing off his robes, he became the sovereign; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kōtī mountains, at the Lohadwārāralaggāmo, he built three viharos, and conferred them on the priests of the Abhayagiri establishment. By the aforesaid queen a viharo was built at the Dhammarakkhito mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated viharos; and was a constant contributor towards the maintenance of religion.

A brāhman youth, born in the neighbourhood of the terrace of the great bo-tree (in Māgadha), accomplished in the "vijjā" and "sippa;" who had achieved the knowledge of the three "vēdōs," and possessed great aptitude in attaining acquisitions; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudīpo, established himself, in the character of a disputant, in a certain viharo, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahā thēro, Rōwato, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?"

"*Akañ jantū*" wuttā sō śādratī sakammatañ, wuttarā muttarā miyādhāt, wirōdhampiccha dassayi.
Tināhi "Tināñ sakāñ wādamāddārihā," chōditō, Pālinādhādhāmmassa atthamatañ uasāhiyā.
Aha "Kassāsa mantāti?" "Buddhamantāti" abbhavasi. "Dhīmāntāti wuttāhi?" "Gauha pabbajjatas" iti.
Mantāthi pabbajjitā sō uggañhi Pitakattayañ "Ekāyano ayañ maggō" iti pucchāhāta maggāhi.
Buddhassawāga gambhīra ghōsattānañ miyādhāra "Buddhaghōsōti" sō; sōhi Buddhōwāya mahitā.
Tattha Nānodayañ nāma katvā pakarānañ; tatā Dhammasangāyāyādhātā Layhā sō Atthasālinī.
Parittatthakathāna kūtandrahāhi buddhina; tañ ānā sō Rēwato thēro idāñ wachanābhavasi.
 "Pālinamādhāntāñ; natthi Atthakathā idā; tathāchariyādhādhāna bhāsarūpā nāwājari,
 "Sihāatthakathā indihā; Mahindāna matimā Sāggettiyāyādhādhāna Samuddambādhādhāntā,
 "Sāriputtādhādhāna kathamaggañ samakkhiya, katā Sihāatthakathāya Sihāatthā pavattatī.
 "Tañ tattha gantvā, sutvā tinā; Māgadhāna niruttāyā pariwattāhi; sā hōti sabbalōkahiā mahā."
Eva wuttā pasānāsō nikkhamitvā tatō, imāñ dipamāgā imāñwā rāgā kālā, mahāmāti.

(The brāhman) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the thēro) rejoining, "I can define it;" he (the brāhman) exhibited the extent of the knowledge he possessed. (The thēro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the brāhman) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the thēro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghōsō) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghōsō (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudipo) composed an original work called "Nānodaya;" he, at the same time, wrote the chapter called "Atthasālinī," on the Dhammasangini (one of the commentaries on the Abhidhammo).

Rēwato thēro then observing that he was desirous of undertaking the compilation of a "Parittatthakathan" (a general commentary on the Pitakattaya), thus addressed him: "The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathā are not extant here; nor is there any version to be found of the wādā (schisms) complete. The Singhalese Atthakathā are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sāriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Māgadhas. It will be an act conducive to the welfare of the whole world."

*Mahāvīhāraṃ sampatto mihūre vāḥṣaśāhannaṃ Mahāpadhānāghāraṃ gantvā Saṅghapāṇiaṃ sandikkā,
Sikhaṭṭhakathāṃ sutvā Thērāśādanācha vāḥṣaśā, dhammanimāṇiaṃ lāḥā ākkippāyāsi vāḥṣaśā,
Tattha saṅghaṇiaṃ ādāsetvā "Kāṭumattakathāṃ māma; puttakāṃ dīṭṭhā vāḥṣaśā" dā; vāḥṣaśāṃ sutvā
Saṅghapāṇidāyāṃ tassaṃsāsi "Sāmatthigāṃ tava ettha dāmihi; taṃ dīvā, vāḥṣaśā dīvāsi puttakāṃ."
Pitakattayamatthiṃ vāḥṣaśāṃ attakathāya vā "Wisuddhimaggā" vāḥṣaśā saṅghetvā vāḥṣaśā;
Tatā saṅghāṃ vāḥṣaśāṃ Nambūddhayaṃsāṃ vāḥṣaśā vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Dīvāṃ tava vāḥṣaśāṃ pākāṃsāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Vāḥṣaśāṃ tatāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Vāḥṣaśāṃ tatāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Tāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Attha vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ
Sāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ vāḥṣaśāṃ*

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahavamsa). On reaching the Mahavihara (at Anuradhapura) he entered the Mahapadhamo hall, the most splendid of the apartments in the viharo, and listened to the Singhalese Attakatha, and the Theravada, from the beginning to the end, propounded by the thero Sanghapali; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Attakatha; give me access to all your books." The priesthood for the purpose of testing his qualifications gave only two gatha, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking these gatha for his text), and consulting the Pitakattaya, together with the Attakatha, and condensing them into an abridged form, he composed the commentary called the "Wisuddhimaggan." Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddha, at the bo-tree, he commenced to read out (the work he had composed). The devatas in order that they might make his (Buddhaghoso's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the devatas restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay even in the thera controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Metteyyo (Buddha) himself;" and made over to him the books in which the Pitakattaya were recorded, together with the Attakatha. Taking up his residence in the secluded Ganthakaro viharo at Anuradhapura, he translated, according to the grammatical rules

*Parimattesi sabhāpi Sihalatthā⁴ nāhā tadā sabhānā mūlahhāsiya Māgadhyani⁵ uttigi.
Sattānān ābhahhāsiyānā sū āhāsi hitāwāhā : thērigāchariyā sabhā Pālīniya tamaggahā.
Attha katta⁶ hā⁷ i⁸ kēch⁹ / sa gatiya parinā¹⁰ thitā¹¹ wā¹² dī¹³ u¹⁴ sū mahā¹⁵ b¹⁶ d¹⁷ hā¹⁸ Jambū¹⁹ dipamupā²⁰ gā²¹ mī.
Bhā²² ti²³ sū dū²⁴ mē²⁵ s²⁶ a²⁷ m²⁸ a²⁹ s³⁰ d³¹ nī Mahā³² nā³³ mō mahā³⁴ nā³⁵ sū³⁶ t³⁷ i³⁸ wā³⁹ dī⁴⁰ c⁴¹ h⁴² i⁴³ rā⁴⁴ nī yathā⁴⁵ k⁴⁶ u⁴⁷ m⁴⁸ a⁴⁹ m⁵⁰ u⁵¹ p⁵² ā⁵³ gā⁵⁴ mī.
Sabb⁵⁵ e⁵⁶ p⁵⁷ i⁵⁸ t⁵⁹ t⁶⁰ ā⁶¹ h⁶² a⁶³ r⁶⁴ a⁶⁵ y⁶⁶ a⁶⁷ p⁶⁸ a⁶⁹ t⁷⁰ h⁷¹ a⁷² yō m⁷³ a⁷⁴ c⁷⁵ h⁷⁶ e⁷⁷ s⁷⁸ a⁷⁹ m⁸⁰ a⁸¹ c⁸² h⁸³ i⁸⁴ t⁸⁵ u⁸⁶ m⁸⁷ a⁸⁸ t⁸⁹ e⁹⁰ sū s⁹¹ u⁹² k⁹³ k⁹⁴ h⁹⁵ i⁹⁶ s⁹⁷ a⁹⁸ p⁹⁹ a¹⁰⁰ c¹⁰¹ h¹⁰² i¹⁰³ t¹⁰⁴ a¹⁰⁵ n¹⁰⁶ i¹⁰⁷ h¹⁰⁸ a¹⁰⁹ s¹¹⁰ d¹¹¹ ā¹¹² s¹¹³ t¹¹⁴ h¹¹⁵ a¹¹⁶ s¹¹⁷ a¹¹⁸ s¹¹⁹ a¹²⁰ s¹²¹ a¹²² s¹²³ a¹²⁴ s¹²⁵ a¹²⁶ s¹²⁷ a¹²⁸ s¹²⁹ a¹³⁰ s¹³¹ a¹³² s¹³³ a¹³⁴ s¹³⁵ a¹³⁶ s¹³⁷ a¹³⁸ s¹³⁹ a¹⁴⁰ s¹⁴¹ a¹⁴² s¹⁴³ a¹⁴⁴ s¹⁴⁵ a¹⁴⁶ s¹⁴⁷ a¹⁴⁸ s¹⁴⁹ a¹⁵⁰ s¹⁵¹ a¹⁵² s¹⁵³ a¹⁵⁴ s¹⁵⁵ a¹⁵⁶ s¹⁵⁷ a¹⁵⁸ s¹⁵⁹ a¹⁶⁰ s¹⁶¹ a¹⁶² s¹⁶³ a¹⁶⁴ s¹⁶⁵ a¹⁶⁶ s¹⁶⁷ a¹⁶⁸ s¹⁶⁹ a¹⁷⁰ s¹⁷¹ a¹⁷² s¹⁷³ a¹⁷⁴ s¹⁷⁵ a¹⁷⁶ s¹⁷⁷ a¹⁷⁸ s¹⁷⁹ a¹⁸⁰ s¹⁸¹ a¹⁸² s¹⁸³ a¹⁸⁴ s¹⁸⁵ a¹⁸⁶ s¹⁸⁷ a¹⁸⁸ s¹⁸⁹ a¹⁹⁰ s¹⁹¹ a¹⁹² s¹⁹³ a¹⁹⁴ s¹⁹⁵ a¹⁹⁶ s¹⁹⁷ a¹⁹⁸ s¹⁹⁹ a²⁰⁰ s²⁰¹ a²⁰² s²⁰³ a²⁰⁴ s²⁰⁵ a²⁰⁶ s²⁰⁷ a²⁰⁸ s²⁰⁹ a²¹⁰ s²¹¹ a²¹² s²¹³ a²¹⁴ s²¹⁵ a²¹⁶ s²¹⁷ a²¹⁸ s²¹⁹ a²²⁰ s²²¹ a²²² s²²³ a²²⁴ s²²⁵ a²²⁶ s²²⁷ a²²⁸ s²²⁹ a²³⁰ s²³¹ a²³² s²³³ a²³⁴ s²³⁵ a²³⁶ s²³⁷ a²³⁸ s²³⁹ a²⁴⁰ s²⁴¹ a²⁴² s²⁴³ a²⁴⁴ s²⁴⁵ a²⁴⁶ s²⁴⁷ a²⁴⁸ s²⁴⁹ a²⁵⁰ s²⁵¹ a²⁵² s²⁵³ a²⁵⁴ s²⁵⁵ a²⁵⁶ s²⁵⁷ a²⁵⁸ s²⁵⁹ a²⁶⁰ s²⁶¹ 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*Rajjagoggōti chintetvā, kutvā taññhūpatin, roṇe antōyitva niwādetvā rāḍā rōgāturo iti,
 Soṇaṃ rajān wicāretti. Chhantī patī mahājand "Rājāche atthi anukhi sandhānitati" ghoḍayān,
 Tañ sutvā narapālō sō sabbālaṇ' āramay ittho samānāte mahādūgā a "Iṣo goggō māndī" sō
 Dāṭṭhakkhūgaratthānī sudhannāgān amaddisā. Raṇṇo dāḍḍi wāṭṭi sō, ayd ārayiṇa tañ purān,
 Katvā padakkhinnā, gantvā pācchinnadūratō hantā potamī ekhitigatthānī kṛtvā nagaramappayī.
 Mahāchētiyattiyi hatthikādrakān tōrayān. Mittasēno bahannūpaṇa' atvā manān sō chutō,
 Mittasēnaṃ rani hantvā damilo Paṇḍo nimmālo āyato paratirumhā Laukādriyāmaḍḍayī.
 Jand lullāḍ anbhēpi Rōhanaṃ samupāgatō; ārayasāgāya āvareṇ damilō tañ kappayū.
 Yī Sukkama balatthasū hāṭṭā Mōriyavamsajā padāyitvā nara mānā kappayān tañ tañ.
 Tissamappatamā Nandīvediyāme' utambhō Dhātusānawhāyō dāi Dāṭṭhakkhūmeha tañ onto,
 Gāṇā Anūdhayāgumhā manampattī dāwī tañ Dhātusānā Nāḍānābhānā samajātīkī.
 Mātāsābhāriyō tēvaṇ sādābhāyā' affawattati Dighasandakalāndī. Dhātusānēpi indurāso
 Santike tassō pabbajjā, rukkhamānānki āvāḍā sājjhāyati, pāwarittha mīghō; adgō tapassiya.*

was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the rāja was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rāja) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chētiyo; and he built a triumphal arch within the square of the Mahā chētiyo, formed by the wall ornamented with figures of elephants. Mittasēno having performed many acts of piety died within the year.

A certain damilo, named Paṇḍu, landing from the opposite coast, put Mittasēno to death in the field of battle, and usurped the kingdom of Laukā. All the principal natives fled to Rōhana; and the damilos established their power on this (the Anurādhapura side) of the river (Mahāwāluka).

Certain members of the Mōriyan dynasty dreading the power of the (usurper) Subbo, the balanthō, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhātusēno, who had established himself at Nandīwāpī. His son named Dhāḍā, who lived at the village Ambiliyāgo, had two sons, Dhātusēno and Silatissabōdhi, of unexceptionable descent. Their mother's brother (Mahāāma) devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.* The youth Dhātusēno became a priest in his fraternity, and on a certain day while he was chanting

* Minister of Dōwānappatimō: vide p. 102.

*Tinittarō tatō dū rājā. Mānādayyāna tañ Dhātuseṇa vināśāt tēna katvā mahādharmā,
 Itanā tammā mahipālā Dāthiyo damilō tatō rājā vamsattayā katvā Dhātuseṇa katō tatō.
 Pēthiyo damilō attā malā vanābhānārā gātā Dhātuseṇa guffhītā. Itanē paṭchhijjā dāmilō,
 Atthāti rājā Lañ dyañ Dhātuseṇa nārābhīpō, bhāturdāna dīpamhi damilē dīpāgkātākē.
 Upayithi evakkhi itanē uppannānākkē bhāndānārā nīvāśitvā katvā guddhamasāhato,
 Sōdhetvā mēlīnā ubbhu, katvāna sukāntā janañ, idānānānā yathā jhānē thepēti parandāntā.
 Damilē gīṇavattīnā kalinā kulagāmiwā. "Tē nānā sāmānāwā na rakkhāsūtī" paṭṭijjā,
 Tēnā gāṇā gahetvāna gūṇikāsi narak' hātē. Rōhānāgāṇānā tē sabbē kalinā tamupattābhānā.
 Tēnā ukkhāramānāna yathā gōgamaḥ dātē : anācchē āttāna dukkhā saḍḍyēchābhīṭṭayā.
 Bādhāpēṭṭā mahāgūggañ kēdārañ ākīrēlākē mahāpāṇinī bhikkhūnā sikkhāntānā dāpayī.
 Paṇḍuragāṭṭarāṭṭhānā sālīyakkāsi baddhīnā. Kēdānāpēṭṭānā gāṇhītā bādhī Dhāmmakāṇḍā.
 Mahānānānā katvāna patiṇyuttamanābhūnā tathā sōthīgaharānānā dāsanēyyānādhāyī.
 Bhikkhānā paritōsetvā paṭchayithi ekaṭṭhīpī Dhāmmānānānā vāḍḍāi uppaṇānā Pitakattayī.
 Atthānānā vīhārēchā thāriyānānādhāyī sampannābhōgē dīpamhi atthānānānā vāḍḍāyā,*

became king Dhātuseṇa, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dāthiyo was rāja for three years, when he also was put to death by Dhātuseṇa. The damilo Pūthiyo then (succeeded), and in the course of his warfare with Dhātuseṇa was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhātuseṇa became the rāja of Lankā. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the rāja) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Rōhāna rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Mahāwālūkā), and thereby forming fields possessed of unailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sālī" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Gōno river, including the Kālāwapi tank. Employing his army therein, he restored the Mahāwālūkā, as well as the edifice of the ho-tree, rendering it most beautiful to behold. Like unto Dhāmmāsōko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pīṇakatēya. He built eighteen vīhāros for the fraternities who had composed the "thērawādā"; and to ensure full crops in the island

Kālawāpīnēkdrōcha Kōtipasamunāmako, Dukkhiṇāgiriṇāmōcha wihāro Waddhanāmo, Pannāwallakūshātōcha Bhallātakamunāmako, Pāṇnasinno ; dāmmhi Dhātusēnocha pabbato Mangasūthūpawāthiṇiṇi ; Dhātusēnōpi uttare ; pabbhina Kambawitthiṇiṇi ; tathā Antaramēgiri, Attālho, Dhātusēnōcha ; Kassapitthikupabbatē ; Rōhana Dāyagāmōcha, Sālawāno, Wihārisano, Wihāro Bhiliwānōcha. Atthāsaṃ ṇaṃ mātā. Pāṇḍulakoṃ Hambatthi Mahādantādī wāpiyō, Khuddakēcha wihāro, ab atthāsaṃ naruttamō wāpiyōcha tathā kaṇṇa, Saṃmānāsa udāyā. Panchamajātī kuttānācha Mayurapariwēnōcha karibhakkāsi pabbatamekamuṇāsi kuttāsaṃ. Kumāra Sāmasappetud pabbabhōgaṃ wācchaya Kāṇḍapūṇḍi bhogadāhanā khetṭhānācha tatadāsaṃ. Lōhapasādakā jinnē munnakammānācchakārayi. Mahādhūpiṇi chhattāsi tēsa jinnāsi kārāyi. Dēwandūpiyatissāna katalōdhilunnaṃmiga, sinānapūjā bōdhissa searabōdhissa kārāyi. Dhāwāntābhakaggaṃ tathā pūjāsi sālāsa alaṣṭāraṃ Munīdāsa aḍḍhikānācha kārāyi. Mahābōdhiputtitthēnā braṇ Laṅkāyā bhūmipā yānāwāḍḍasaṃmāṇā searabōdhipūjamaḥārāyā. Mahāmāhāntābhāsaṃ karetiṇē patibhābhā ; Thērasādhanaṃ uttēd, kātū pūjā mahārahāṇ. Datud sahaṃmā dipitū Dipawāsaṃ samādāsi. Thitānā tathā bōḍḍhānā dātunēdānāyā gāḥa.

he formed also eighteen tanks, (at those places) : viz. at the Kālawāpī tank, a wihāro of that name, also the Kōtipasso, the Dukkhiṇāgiri, the Waddhanāmo, the Pannāwallako, the Bhallātako, the Pāṇnasinno ; in the mountain division, the Dhātusēno, the Mangasūthūpawitthi ; to the northward, the Dhātusēno ; to the eastward, the Kambawitthi ; in the same direction the Antaramēgiri ; at Attālho the Dhātusēno ; the Kassapitthikō, at the mountain of that name ; in Rōhana, the Dāyagāmo, the Sālawāno, and Wihārisano wihāros, as well as the Bhiliwāno wihāro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wihāros ; viz., the Pāṇḍulako, Hambatthi, the Mahādantō, &c., bestowed them on the same parties. Pulling down the Mayurapariwēno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Sēno, he caused the fourth of the fields at Kālawāpī, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapasādo, which was in a dilapidated state. At the three principal thōpōs, he erected chhatras. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the sināsa festival of the bo-tree held by Dēwandūpiyatisso. He there made an offering of sixteen brazen statues of virgins having the power of locomotion* ; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lankā have held such a bo-festival every twelfth year.†

Causing an image of Mahā Mahindo to be made, and conveying it to the edifice (Ambamālako) in which the thero's body had been burnt, in order that he might celebrate a great festival there ; and that he might also promulgate the contents of the § Dipawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* The word is literally rendered. It is possibly a clerical error.

† This festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of Government.

§ The Mahawanso ; whether brought down to this period, or only to the end of the reign of Mahāsēno, so which, since the Tipāsaṃsa, there is no means of ascertaining.

*Kārapātesa wihāro tena nānāsamāhā tahiā tahiā pākārtācha gharaṇādhā sūlādhāmmā mānāhāraṇā.
 Mahāchētiyattayā kutwā sūdhāṭṭamamāhāraṇā sūwānāchattānā kūtāsi tathā sajjirachumbatā.
 Mahānāhāri pāpānā Mahāsinānā sūṭṭā wāsinā Dhammaruchikā bhikkhū Chētiyapabbatā.
 Kattā Ambatthalā thērawādānā dātukāmaḥ yachito tīhi tēvaṇḥa addā dharapattā.
 Dhātupatthānūnāmaṇḥa kūtewā kaṇṇatāhāyā dānawattampūṇattāsi ammanāhi dānīpānāchāhi.
 Anābhāhāra kūtewā nagarāma jīnāhāye pāṇāyāyā pūjāsi Dhammasōkāmmābhāṇā,
 Tāsa pūṇāsi sabbāni wāṭṭampūṇipadānā nārā kōhināma samatthōti mālhamattānā nīdānānā?
 Tāsa puttā dāwā dāwā Kassapo bhīṇānāmatūka sādānāmatūka kachāwa Moggallānā mahabbatā.
 Tathā pānānānā dā dūhādhā mānāramā bhāgīnīyāna pādāsi sādāpachānānā tanchā ra.
 Wīnādhānā tālāsi kāsā yurūnā wāpā tānā. Rājā dāwānā dhātāya wāṭṭhānā bhāṭṭamākkhātā;
 Nāthā tāmādhānā tāsa sajjajhāyāsi kōjhiya. Tattāpabbatāsi sō budhāwāro sajjānāma Kassapañ.
 Rājīnānā phalābhāṇā, bhāṇādhā pīṇāntārā, sajjābhāṇā janañ, jīnādhānā gāhāpāyā patā.
 Uṇāpāsi tātā chāṭṭānā Kassapo jīṇāpākhāyā wīnādhānā janañ tādāha nābhāyāpānādhānā.
 Moggallānā tātā tēva kūtādhānā mahādhānā alādhānādhānādhānā jāmādhānā dhātādhānā.*

the several wihāros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chētiyos, having had the white plastering renewed, he made a golden chhatta for each, as well as a "chumbatan" of glass.

On the Mahawihāro being destroyed by the impious Mahāsēno, the priests of the Dhammaruchī sect had settled at the Chētiyo mountain. Being desirous of rebuilding, and conferring on the thērawādā priests (the opponents of the schismatics), the Ambatthalā wihāro (at the Chētiyo mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the "Dāthādāta" relic, at the dedication of a metal dish, he kept up offerings (of rice,) prepared from ten ammunams of grain; and, like unto the unsurpassed Dhammasōko's, constructing image houses both within and without the capital, he made offerings to those images of Baddho also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggallāno. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rājā on seeing his daughter's vestments, trickling with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother * to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggallāno then

* She must have been the sister of the king, as it is only a sister's son who would be designated "nephew." The term does not apply to a brother's son.

Bhūti nīlanti sampattarajjivāya abhōpiti nigamanā abhīyanta nibbāpēsu mahādhara.
Abhīyattwāna taṁ thero dāvatthēd onthadhā appamāde niyōjasi dāvatthēd lōkadhammatā.
Tathā wāpimupāgama oḡayihitvā yuthānukhā nahayitvā piwitwācha dhēvañ rējatēvatē.
"Etthaṁ mī dhanam bhātī." Suttā taṁ edjātevatā, dharitvā purāṇa rūpa, nicēdāsu wōrisarā.
"Dhanā vāḷḷhāti puttāsa, dipe bhindati mēnaya, jīcāntōyanti?" kuppitvā dandēsicha bhūpati.
"Mārikā pīḷarāṇa mēti?" dīṭṭhā pīṭṭhīti wēriṇo" haṭṭhatuṭṭhī. Ruttō sō tathā ānāḷāremāṇṭi.
Rāḍānūpāsaṇḷamā purāto tassa chūḷam. Rājā dīvatvā chintēti. "Pāpiyōya manāṇa muma,
"Kāyānūya dukkhāpetvā: narakāṇa nēṭamēchchati; cōṇupādēva tassēva hīṇa pūreṇi mācōrathā?"
Iti mettāyānāno taṁ āha, "Sīnāputtāpati, Moggallāne twayichēva khacchitvā ahaṇa itī."
Haṇa chūḷāsi ānā. Sō dīvatvā taṁ jāni bhūpati. "Nāna mīrēti ajjati taddā siddhābhōpi sō."
Naggāṇa katiwāna edjānāṇa āyasaḷḷhāḷḷakāṇḍhāwāna purāṭṭhābhīmūkhāṇa katiwā, autō bāndhīya bhūtiyā,
Mattikāya mēṭṭapāsi. Emaṇ dīvatvāpi paṇḷḷi tōhī rājēyya bhōgēva jūṭṭēpi yacēpēvā.
Dhātusēno wariwō sō ānāṇa puttahatō, gūṭō āṭṭārauhī wariwō dīwarājanā santikāṇ.

would like it," he carefully preserved it. The rāja, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the rāja) to take his meal, the thero in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then repairing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants: "My friends, these alone are the riches I possess." The messengers, on hearing this, conducting him to the rāja's capital, reported the same to the monarch. The sovereign enraged, replied: "As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me);" and gave the order, "Put my father to death." Those who were delighted (with this decision) exclaimed, "We have seen the back (the last) of our enemy." The enraged monarch, adorned in all the insignia of royalty, repaired to the (imprisoned) rāja, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated: "This wretch wishes to destroy my mind in the same manner that he afflicts my body: he longs to send me to hell: what is the use of my getting indignant about him: what can I accomplish?" and then benevolently remarked, "Lord of statesmen! I bear the same affection towards thee as towards Moggallāno." He (the usurper) smiling, shook his head. The monarch then came to this conclusion. "This wicked man will most assuredly put me to death this very day." (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity!

Thus the monarch Dhātusēno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of dēwas.

*Kālawāpimayyā rājā gvaḥāpata samāhitaṃ jassitvā bhikkhūmāhanta waddāpātuṃ samāhita,
 Anakkantō bhikkhū paṭuṃ bhikkhūmāhantaṃ waddāpātuṃ wipāḍḍhāsi tassaṃ māmāsa dīpita,
 Dasaṃ pi te rājasevā vaddhā upāgamaṃ macchamutthaṃ abbhogaṃ, anichchatiṃ bhōgawatō dhaniccha diwa
 upaḥga vethāmaṃ na icchāsi.*

Iti sojanappantamānāmeti gathāya kaṭṭi Mahāmaheś "Dasaṃ rājānāsu" atthapāṇānāsu paricchāda.

This rāja, at the time he was improving the Kālawāpī tank, observed a certain priest absorbed in the "samādhi" meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Mahāwanso, entitled, the "ten kings," composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME.

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ERRATA.

ERRATA.

Page.	line.	
1	22	for Rewato read Réwato.
2	1	for Attadamíncha read Attkadamíncha
—	35	for punso read plunso.
3	5	for tháutwé hóayáá read tháut wé hóayáá.
—	6	for Tē bhayattā bhayā dyāchāw bhayā Jinnā read Tē bhayattā bhayā yākkā dyāchāw bhayā Jinnā.
—	9	for tathāwā read tathāwā nō.
—	11	for tathā pavittā read tathā pavittā.
—	12	for dhammānā read dhammānā.
4	7	for kōpētānā, apakhamā read kōpētānā apakhamā.
—	8	for Uthānānā read Uthānānā.
5	3	for Mātānā read Mātā nā.
—	6	for Buddhānā read Buddhānā.
—	9	for Jētānā read Jētānā.
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother,
6	1	for wāyānā read wāyānā.
—	5	for Kalyānā read Kalyānā.
—	9	for Adhānā read Adhānā.
7	6	for agganā read agganā.
8	2	for pānā read pānā; agā: for lōkāpā read lōkāpā.
—	9	for Sānā read Sānā; for thānā read thānā.
—	10	after dāwā repeat dāwā again
—	14	for dāwānā read dāwānā.
9	1	for Māhānā read Māhānā.
—	5	for sānā read Sānā.
—	6	for dāwā read dāwā.
—	7	for Sānā read Sānā.
—	35	for Dāwānā read Dāwānā.
10	2	for Bāhānā read Bāhānā.
—	5	for dhammānā read dhammānā; for Dāwānā read Dāwānā.
—	6	for Ajānā read Ajānā.
11	2	after Yānā add wā.
—	7	for Sānā read Sānā.
—	—	for Mānā read Mānā.
12	2	for Sānā read Sānā.
—	4	for thānā read thānā.
—	6	for Wānā read Wānā.

Page.	line.	
12	13	for <i>appamrito</i> read <i>appamattó</i> .
13	2	for <i>amnipatinsu</i> read <i>amnipatinu</i> .
—	4	for <i>khihi</i> read <i>khiicha</i> .
—	7	for <i>winjittu</i> read <i>wisajjittu</i> .
—	9	for <i>ayakamidi</i> read <i>nayakowidd</i> .
—	37	for "wédcho" read "wédo."
14	2	for <i>wattukhata</i> read <i>wattunt'ata</i> .
—	3	for <i>atwajitapamajjá</i> , read <i>atwajitapamajjā</i> .
—	7	for <i>jahyuti</i> read <i>jahyutti</i> .
15	3	for <i>attkumwada</i> <i>tikhama</i> read <i>attkumwada</i> <i>dalikk'ama</i> .
—	4	for <i>putt'pi taru</i> read <i>putt'pi taru</i> .
—	6	for <i>amachar</i> read <i>amachari</i> .
—	11	for <i>Wajjia</i> read <i>Wajjia</i> .
—	14	for <i>Ajhatta</i> read <i>Ajattamatta</i> .
—	27	and <i>passim</i> , for <i>Wisili</i> read <i>Wéuli</i> .
16	1	for <i>Nakappanta</i> read <i>Nakappatita</i> .
—	2	for <i>modittu</i> read <i>modittu</i> .
—	4	for <i>ganntu</i> read <i>ganntu</i> .
—	6	for <i>Pathiyak</i> read <i>Pathiyak</i> .
—	8	for <i>bahusata</i> read <i>bahusata</i> : for <i>passitu</i> read <i>passitu</i> .
—	9	for <i>Thira</i> read <i>Thira</i> .
—	10	for <i>mahattana</i> read <i>mahantata</i> .
—	26	for <i>ukkipetan</i> read <i>ukkipetani</i> .
17	3	for <i>nagahitta</i> read <i>nagahita</i> .
—	5	for <i>gandhul'iti</i> read <i>gandhul'iti</i> : for <i>Wajjabbimiyu</i> read <i>Wajjabbimiyu</i> .
—	9	for <i>magata</i> read <i>samagata</i> .
—	10	for <i>magata</i> read <i>magata</i> .
—	11	for <i>ahamattana</i> read <i>ahamattana</i> .
—	32	and <i>passim</i> , for <i>Pupphapana</i> read <i>Pupphapana</i> .
18	1	for <i>Bhārikata</i> read <i>Bhārikata</i> .
—	8	for <i>samanti</i> read <i>samanti</i> .
—	16	for <i>Lālakumbhi</i> read <i>Lālakumbhi</i> .
19	1	for <i>thira</i> read <i>thira</i> .
—	11	for <i>arakhattā</i> <i>mucheni</i> read <i>arakhattā</i> <i>nimuchini</i> .
20	1	for <i>tithupanta</i> read <i>tithupanta</i> .
—	4	for <i>Saṅhatādrakanta</i> read <i>Saṅhatādrakanta</i> .
—	8	for <i>asamantā</i> read <i>asamantā</i> .
21	1	for <i>adatti</i> read <i>adatti</i> .
—	7	for <i>adatti</i> read <i>adatti</i> .
—	9	for <i>Attiyana</i> read <i>Attiyana</i> : for <i>amattana</i> read <i>amattana</i> .
—	11	for <i>amattana</i> read <i>amattana</i> : and for <i>amattana</i> read <i>amattana</i> .
—	13	for <i>akāramapāna</i> read <i>akāramapāna</i> .
—	15-17	for <i>Subbattha</i> read <i>Subbattha</i> .

- Page. line.
- 21 17 for *Kassapo* read *Kassapiya*.
- 18 for "There were twelve *thēra* schisms," read "There were twelve schisms, including the *Thēra* schism, (which was suppressed at the first convocation, in the first year of the first century.)"
- 19 for "formerly noticed" read "named hereafter."
- 20 to 24 — The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddha) there arose † seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudīpa (during the second century);—the *Hēmawatā*, the *Rājagiriya*, and the *Siddhatthikā*, as well as (that of) the *Pubbasēliya* and *Aparasēliya* priesthood, and the *Wādariya*. The *Dhammaruchiya* and *Sīgaliya* schisms took place in Lankā (in the fifth and eighth centuries after Buddha's death).
- 29 for *Chāunko* read *Chāunkko*.
- 29 8-9 for *wiga* read *wiga*.
- 24 for *Himāwanto* read *Himawanto*.
- 25 for *malakani* read *āmalakani*.
- 29 for *Chadanta* read *Chhadanta*.
- 34 for *mappalan* read *uppalan*.
- 23 5 for *māhina* read *maṭṭha*.
- 6 for *pāsa-dhikā* read *pāsa-dhikā*.
- 7 for *nantā* read *yantā*.
- 11 for *Sundana* read *Sumanasa*.
- 18 for *Dharmasūko* read *Dhammasūko*.
- 34 for *western* read *eastern*.
- 24 1 for *apattikā* read *apattikā*.
- 4 for *gāmagāmi* read *gāmagāmi*.
- 5 for *pubbā māsāsiṃhasina* read *pubbāsiṃhasina*: for *ajāyathā* read *ajāyathā*.
- 6 for *chikkādi* read *sikkādi*.
- 9 for *tāttha* read *tuttha*.
- 10 for *wanijā* read *udajjā*: for *purā* read *pūra*.
- 25 2 for *patthaga* read *patthagi*.
- 3 for *ahetika* read *ahitika*.
- 8 for *kāra* read *kāra*.
- 10 for *sambuddhābhāsitā* read *sambuddhābhāsitā*.
- 12 for *upajjhāpasa* read *upajjhāpasa*.
- 26 4 for *sattā* read *sattā*.
- 9 for *dhammābhāsitā* read *dhammābhāsitā*.
- 35 for "ratamattya" read *ratamattayan*.

* These alterations have been made on a more careful examination of the explanation continued in the *Text*.

† Exclusive of the first schism, which was suppressed in the first century.

Page. line

- 63 10 for *naiseyitha* read *naiseyetha* : for *rajjahétuá* read *rajjahétsu*.
 — 12 for *pikkhantá* read *pekkhantá*.
 — 19 for *offices* read *riches*.
 64 4 for *tatá* read *tátá*.
 — For the 5th verse read "*Lanká nikkaganná kalan, mama bhāssa satakā ; tassachayicha
 tathāsa rājānā bhāssa sōbhana*"
 — 6 for *raja kumdrako gamisamāti* read *rajakumārō "gamisāmāti"*
 — 20, 21, 22 Read "My children, I am advanced in years ; repair one of you to Lankā the realm
 of my brother, which possesses every (natural) advantage ; on his demise
 rule there over that splendid kingdom."
 — 26 after *Gónagāmakatittā* a bracket.
 — 27 for *Mahakundura river* read the great *Kandura* river.
 55 1 for *adāya sahañ* read *adāya sō sahañ*.
 — 2 for *aggāpadāsiñā* read *aggāpadāsiñā*.
 — 5 for *dropiyā* read *ōrōpiyā*.
 — 6 for *Gangāyakkhiyī* read *Gangāya khipi* : for "*gashantūpaha* read "*gashantū paha*,
 — 7 for *paḥajitākhāra* read *paḥajitākhāra*.
 — 9 for *amuchēhī* read *amuchēhī* : for *amappiyi* read *amappiyuñ*.
 — 10 for *manōrathā* read *manōrathā*.
 — 11 for *sahāgata* read *sahāgata*.
 — 15 for *Widullabhlussa* read *Widullabhlū*.
 — 20 for *Gónagannaka* read *Gónagāmakatittā*.
 56 3 for *ikathānāke* read *ikathānāke*.
 — 5 for *adyatō* read *adyatō*.
 — 13 for "*mantra*" read "*mantra*".
 — 25 for *Baddakachchānā* read *Bhaddakachchānā*.
 67 6 for *Chitta* read *Chitta*.
 — 10 for *madhuarōchayī* read *madhu arōchayī*.
 — 11 for *arōchayī* read *arōchayī*.
 — 12 for *Rōhana* read *Rōhana*.
 58 6 for *rajā puttā* read *raja puttā* : for *ubhappana* read *ubhāpāna*.
 — 7 for *katied namakarañ* read *katiednamakarañ*.
 60 1 for *Ummālachittāyanta* read *Ummālachittāyānattā*.
 — 9 for *manchitā* *ghuchāhī* read *manchitāñā* *manchāhī*.
 — 14 for *Dorannadala* read *Dwārumandulako*.
 — 15, 17 for *Tambakandura* read the *Tumbura* mountain stream.
 60 2 for *kumarañ* read *kumarañ*.
 — 4 for *nāhī* read *nāhī*.
 — 5 for *uñā sō* ; *tassachayānuttā* read *uñā sō tās manchā suttā*.
 — 10 for *nyākañ* read *nyākañ*.
 — 11 for *karmyānā* read *karmyānā*.
 — 13 for *tātā tī* read *tātā tī*.
 — 30 for *vāhēdos* read *vāhēdos*.

- Page. line.
- 81 5 for *Harikanda* read *Girikanda*.
 — 6 for *Harikanda* read *Girikanda*.
 — 9 for *arochēva* read *arōchēva*.
 — 10 for "sapariś katha yāsi P" read *sapariś, "katha yāsi P"*.
 — 11 for *bhattādyācho* read *bhattādyāchi*.
 — 22, 23 for *Harikanda* and *Harikandasiwa*, read *Girikanda* and *Girikandasiwa*.
 — 25 for *karissa* read *kurissam*.
 — 30, 31 for He inquired of her, "where art thou going, together with thy retinue?" read attended
 by his retinue, he inquired, "where art thou going?"
 62 2 for *bhājāpayi* read *bhājāpayi tē*; for *patimandana* read *patimandana*.
 — 3 for *pappagunupatā* read *pappagunupātā*.
 — 6 for *bhātārā* read *bhātārā*.
 — 13 for *orantulā* "read *orū tātā*" for *bhātārā* read *bhātārā*.
 63 2 for *tiśhārajjamappai* read *tiśhā rajjamappai*.
 — 2 for *tathā patisa gāmanā* read *tathā patisa gāmanā*.
 — 9 for *tālapāntinā* read *tālapāntinā*.
 — 10 for *andrayi* read *andrayi*.
 — 12 for *wasānā* read *wasānā*.
 — 30 for *Kachchhika* read *Kachchhika*.
 64 3 for *chamupatā* read *chamupatā*.
 — 4 for *rajapūṣkharā* read *rajapūṣkharā*.
 65 4 for *jātanā* read *jātanā*.
 — 5 for *abhiśā* read *abhiśā*.
 — 6 for *parihita* read *parihita*.
 — 7 for *upākānta* read *upākānta*; for *jetthāntā* read *jetthāntā*.
 — 10 for *Girikandaśāntasāra* read *Girikandaśāntasāra*.
 — 12 for *Chittarājāntā* read *Chittarājāntā*.
 — 13 for *dātāntā* read *dātāntā*; for *kātāntā* read *kātāntā*.
 — 25 for "prahita" read *prahita*.
 — 33 for the territory *Girikandika* read the prince *Girikanda*.
 — 39 for *know* read *knew*.
 66 3 for *rattikiddā* read *rattikiddā*.
 — 6 for *purāṇāntā* read *purāṇāntā*; for *deśāntā* read *deśāntā*.
 — 32 for *Pāsāna* read *Pāsāna*.
 — 37 for *Pāsāṇika* read *Pāsāṇika*.
 67 2 for *viyādhipāpuratthimā* read *viyādhipāpuratthimā*.
 — 4 for *saṭṭamā* read *saṭṭamā*.
 — 8 for *dhārāṇā* read *dhārāṇā*.
 — 12 for *manāyāntā* read *manāyāntā*.
 — 19 for *hospital* read *college*.
 68 1 for *viyādhipāntā* read *viyādhipāntā*.
 — 3 for *dhārā* read *dhārā*.
 — 9 for *tātā*, *manāyāntā* read *tātā*, *manāyāntā*.

ERRATA.

ix

Page.	line.	
68	11	for <i>taukh</i> read <i>takh</i> : for <i>anjivethiya dīssari</i> read <i>anjivethiya dīssari</i> .
—	12	for <i>witthaha</i> read <i>witthakā</i> .
—	40	for <i>maalakā</i> read <i>mulakā</i> : for <i>anguliwelakkhā</i> read <i>anguliwēthakā</i> .
69	1	for <i>puṇṇa wijumhitaṇ</i> read <i>puṇṇavejjamhitaṇ</i> .
—	2	for <i>muttāddāccha</i> read <i>muttā, tā dāccha</i> .
—	7	for <i>pariedritā</i> read <i>pariedritā</i> .
—	8	for <i>saṅkhaṇḍa</i> read <i>saṅkhaṇḍa</i> .
—	12	for <i>tassā machchassa</i> read <i>Tassamachchassa</i> .
—	13	for <i>wasagharānīcha</i> read <i>wasagharānīcha</i> .
—	34	for <i>purulutto</i> read <i>purūhito</i> .
—	35	for <i>setthitta</i> read <i>settho</i> .
70	1	for <i>harichandana</i> read <i>harichandanaṇ</i> .
—	2	for <i>puṇṇaṇ</i> read <i>puṇṇaṇ</i> : for <i>anjanācha</i> read <i>anjanāccha</i> .
—	7	for <i>dētā</i> read <i>dētā</i> .
—	13	for <i>idmihattā</i> read <i>idmihattā</i> .
—	18	for the clay of aruṇa read the medicinal aruṇa clay.
—	34	for <i>Tāmalettiya</i> read <i>Tāmalitti</i> .
71	1	for <i>idmihittā</i> read <i>idmihittā</i> : for <i>Lankahita</i> read <i>Lankahita</i> .
—	2	for <i>machanā</i> read <i>machanā</i> : for <i>patarittapiti</i> read <i>patarittapiti</i> .
—	12	for <i>Itthiyamuttīyaṇ</i> read <i>Itthiyamuttīyaṇ</i> .
—	30	for <i>Māhāratta</i> read <i>Mahāratta</i> .
72	2	for <i>khēpatidārūna</i> read <i>khēpatī dārūna</i> .
—	5	for <i>Phalanti</i> read <i>Phalanti</i> .
—	6	for <i>gīṇāpenti</i> read <i>gīṇāpenti</i> .
—	8	for <i>bhāṇīyamaṇ</i> read <i>bhāṇīyamaṇ</i> .
—	9	for <i>khēpīyāsi</i> read <i>khēpīyāsi</i> : for <i>manopari</i> read <i>manopari</i> .
—	10	for <i>tamāsa</i> read <i>tamāsa</i> .
—	14	for <i>Mādānikāḍhaṇ</i> read <i>Mādānikāḍhaṇ</i> .
—	16	for <i>Aravālo</i> read <i>Aravālo</i> .
73	1	for <i>patipajjāṇ</i> read <i>patipajjāṇ</i> .
—	6	for <i>kaṇḍhaṇ</i> read <i>kaṇḍhaṇ</i> .
—	9	for <i>saṅgattamanamataggaṇ</i> read <i>saṅgattamanamataggaṇ</i> .
—	12	for <i>Gaṇṭhā</i> read <i>Gaṇṭhā</i> .
—	20	for <i>dēvadutta</i> read <i>dēvadutta</i> .
—	33	for "anamatugga" discourse (of Buddha) read the "anamatugga" section of Buddha's discourses.
74	1	for <i>saḥasā</i> read <i>saḥasā</i> : for <i>dhammāmatā</i> read <i>dhammāmatā</i> .
—	3	for <i>Mahādharmakāḍhita</i> read <i>Mahādharmakāḍhita</i> .
—	5	for <i>Gaṇṭhā</i> read <i>Gaṇṭhā</i> : for <i>kalakāraṇ</i> read <i>kalakāraṇ</i> .
—	6	for <i>sattali</i> read <i>sattali</i> .
—	8	for <i>winā</i> read <i>winā</i> .
—	23	for <i>kālakāraṇ</i> read <i>kālakāraṇ</i> .
—	24	for <i>Mālikādeva</i> read <i>Mālikādeva</i> : for <i>Dhāṇḍabinnāsa</i> read <i>Dhāṇḍabinnāsa</i> .

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Page.	line.	
74	32	for <i>Sōvunabhūmi</i> read <i>Suvaṇṇabhūmi</i> .
75	2	for <i>maka</i> read <i>maḥā</i> .
—	3	for <i>āṭṭa</i> read <i>bāṭṭa</i> .
—	7	for <i>Sanuttara</i> read <i>Sānuttara</i> .
—	8	for <i>Jiṇṇasāradhāna</i> read <i>Jiṇṇa</i> <i>ḥadḥana</i> : after <i>ṭaḥā</i> add <i>ṭaḥā</i> again : for <i>ḥaṇṇa</i> , read <i>ḥaṇṇa</i> .
76	4	for <i>ateja</i> read <i>atejaṇ</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	5	for <i>maḥā</i> read <i>maḥā</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> : for <i>ṭaḥā</i> read <i>ṭaḥā</i> .
—	12	for " <i>ḥaḥḥaṇṇa</i> " read <i>ḥaḥḥaṇṇa</i> : for <i>maḥā</i> read <i>maḥā</i> .
—	—	for <i>ḥaḥḥaṇṇa</i> read <i>maḥā</i> .
—	32	for the noble (twin) princes <i>Ujṇa</i> and <i>Maḥa</i> , read the noble <i>Ujṇa</i> prince <i>Maḥa</i> .
77	1	for <i>janita</i> read <i>jāṇita</i> .
—	2	for <i>Maṇḍa</i> read <i>Maṇḍa</i> : for <i>ṭaḥā</i> read <i>ṭaḥā</i> .
—	3	for <i>Maṇḍa</i> read <i>Maḥa</i> .
—	4	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	6	for <i>ṭaḥā</i> read <i>ṭaḥā</i> : for <i>maḥā</i> read <i>maḥā</i> .
—	7	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	9	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	13	for <i>Maṇḍa</i> read <i>Maḥa</i> .
78	12	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	23	for the <i>ṭaḥā</i> come in sight of the monarch ; but he (the metamorphosed <i>ḥaḥḥaṇṇa</i>) vanished, read the <i>ṭaḥā</i> being perceived by the monarch, he himself (the metamorphosed <i>ḥaḥḥaṇṇa</i>) vanished.
—	34	for " <i>ṭaḥā</i> " read " <i>ṭaḥā</i> "
79	1	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	9	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> <i>ṭaḥā</i> .
—	19	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
80	2	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	5	for <i>ṭaḥā</i> read <i>ṭaḥā</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	6	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	21	for the " <i>ḥaḥḥaṇṇa</i> " sanctification read the state of sanctification.
81	10	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	11	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	34	for (<i>ḥaḥḥaṇṇa</i>) read (<i>ḥaḥḥaṇṇa</i>).
82	3	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	8	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	31	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
83	1	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	2	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	4	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> : for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	5	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .
—	7	for <i>ḥaḥḥaṇṇa</i> read <i>ḥaḥḥaṇṇa</i> .

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- 83 8 for *sattakappācalappo* read *Sattakappāmakappo*.
 — 25 to 29 for these lines, read Thus, this thero, who had become like unto the divine teacher, and
 a luminary to the land, by having propounded the doctrines (of Buddha) in Lankā,
 in the native language, at two places, on the occasion of the promulgation of that
 religion, established (the inhabitants) in that faith.
- 84 1 for *dakkhīnādhedratō* read *dakkhīnādhedratō*.
 — 3 for *dakkhīnādhedratō* read *dakkhīnādhedratō*; for *thīrō* read *thēro*.
 — 5 for *adyana samayō* read *adyana samayō*.
 — 6 after *yama add tarā*.
 — 9 for *chāyānāpāṭaṇ* read *chāyānāpāṭaṇ*.
 — 11 for *adyana* read *adyana*; for *adyana* read *adyana*.
 — 12 for *adāna* read *adāna*.
 — 17 for *gate* read *gate*.
 — 23 for *Missa* read *Missa*.
 85 4 for *kappa kappamāhāra* read *kappa kappamāhāra*.
 — 7 for *Sāra pancha* read *Sāra pancha*.
 — 10 for *dakkhina* read *dakkhina*.
 — 11 for *pabbajjanti* read *pabbajjanti*.
 86 1 for *āhāri* read *āhāri*; for *toyē* read *toyē*.
 — 2 for *kampiti* read *kampiti*.
 — 4 for *pupphachutti* read *pupphamutti*; for *puthawī* read *puthawī*.
 — 5 for *Rājagṛha* read *Rājagṛha*.
 — 6 for *puthawī* read *puthawī*; for *jantāghara* read *jantāghara*.
 — 9 for *puthawī* read *puthawī*.
 — 10 for *tiṇṇa* read *tiṇṇa*.
 — 12 for *puthawī* read *puthawī*.
 — 18 for under a "picha" tree read under a (muchālō) tree, (where the Lohamahapāya was
 subsequently built).
 — 27 for "iri" read "iri".
- 87 6 for *namhanikkhama* read *tamhā nikkhama*.
 — 7 for *hatthātanaṇṇa* read *hatthātanaṇṇa*.
 — 8 for *pupphamutti* read *pupphamutti*; for *puthawī* read *puthawī*.
 — 9 for *aganna* read *aganna*.
 — 11 for *uddari* read *uddari*.
 — 12 for *chāyānā* read *chāyānā*.
 — 14 omit the words pleasure garden.
 — 15 for that garden read the royal garden.
- 88 1 for *thātthina* read *thātthina*.
 — 2 for *thātthānānāthānā* read *thātthānānā thātthānānā*.
 — 3 for *Kāṇḍakāyā* read *Kāṇḍakāyā*.
 — 4 for *Thūpāraṇa* read *Thūpāraṇa*; for *pata* read *pata*.
 — 5 for *champakā* read *champakā*; for *pūjā* read *pūjā*; for *phala* read *phala*.
 — 6 for *puthawī* read *puthawī*.

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88	9	for <i>Mahāmighanaś</i> read <i>Mahāmighawanaś</i> .
—	12	for <i>gautud</i> read <i>hantud</i> : for <i>śaśwāśūśitō</i> read <i>śalacśūśitō</i> .
—	13	for <i>tādhi</i> read <i>tādhi</i> .
—	14	for <i>mahārūpūpamhi</i> read <i>mahārāja, āpamhi</i> .
—	34	for <i>Punakha</i> read <i>Punakho</i> .
89	5	for <i>atihatthōhi wādīya</i> read <i>atihatthōhīwādīya</i> ; for <i>pāre</i> read <i>pura</i> .
—	8	for <i>Nisānampidha</i> read <i>Nisānampidha</i> ; for <i>pannakārē</i> read <i>paṇṇakārē</i> .
—	10	for <i>uyyana</i> read <i>uyyana</i> .
—	11	for <i>paṭṭiggaḥita</i> read <i>paṭṭiggaḥita</i> .
—	12	for <i>āśi</i> read <i>āśi</i> : for <i>tard</i> read <i>ward</i> .
—	13	for <i>vyāsaśāmyā</i> read <i>vyāsaśāmyā</i> ; for <i>bhōdhiṭṭhānrokan</i> read <i>bhōdhiṭṭhāndrokan</i> .
—	35	for the sanctification of maggaḥalan read the states of probation and sanctification.
90	1	for <i>tatthā</i> read <i>tattha</i> ; for <i>hitattha</i> read <i>hitatthā</i> .
—	3	for <i>tadantardā</i> read <i>tadanantara</i> .
—	5	for <i>līkṣṇi</i> ; read <i>līkṣṇi</i> .
—	6	for <i>Sāmaṇakapdha</i> , read “ <i>Saṃmaṇakapdha</i> ” : for <i>ta</i> read <i>ta</i> : for <i>Tathāgata</i> , read <i>Tathāgato</i> .
—	7	for <i>Paṭiṭṭhāpitu</i> read <i>Paṭiṭṭhāpītu</i> ; for <i>hādhi</i> read <i>lādhi</i> .
—	9	for <i>panā</i> read <i>pana</i> : for <i>Tathāgato</i> , read <i>Tathāgato</i> .
—	11	for <i>daṣṭana</i> read <i>daṣṭana</i> : for <i>paṭṭamoggapālā</i> read <i>paṭṭamoggapālāna</i> .
—	12	for <i>Attanō</i> read “ <i>Attano</i> ”.
—	13	for <i>thapetud</i> read <i>thapetud</i> ; for <i>panō</i> read <i>pana</i> .
91	2	for <i>Waddamā</i> read <i>Waddamā</i> .
—	3	for <i>thitā</i> read <i>tatthā</i> ; for <i>tada</i> read <i>tadd</i> .
—	4	for <i>Waradipo</i> read <i>Waradipī</i> .
—	6	for <i>naghe</i> read <i>nagē</i> .
—	7	for <i>śāntaradhānā</i> read <i>śāntaradhānā</i> .
—	12	for <i>atihatthōhi</i> read <i>atihatthōhī</i> .
92	4	for <i>baṭṭhi</i> read <i>bhōṭṭhi</i> .
—	6	for <i>Ākārapuppha</i> read <i>Ākārapupphā</i> .
—	7	for <i>tard</i> read <i>ward</i> .
—	11	for <i>tadantara</i> read <i>tadanantara</i> .
—	12	for <i>manōsilāya</i> read <i>manōsilāya</i> .
—	14	for lord of universe, read lord of the universe.
—	22	for the sanctification of “ <i>maggaḥalan</i> ” read the states of probation and salvation.
93	1	for <i>dakṣhiṇō</i> read <i>dakṣhiṇī</i> .
—	2	for <i>Paṭiṭṭhāpitu</i> read <i>Paṭiṭṭhāpītu</i> .
—	3	for <i>Jinana</i> read <i>janana</i> .
—	4	for <i>dhama</i> read <i>dhama</i> .
—	5	for <i>maṭṭhi</i> read <i>maṭṭhi</i> .
—	7	for <i>līkṣṇi</i> read <i>līkṣṇi</i> .
—	10	for <i>gottanō</i> read <i>gottanō</i> .
—	13	for <i>hinna</i> read <i>hinna</i> .
—	25	for the bliss of maggaḥalan read the states of probation and sanctification.

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Page.	line.	
93	33	for <i>Wesālānagara</i> read <i>Wisālānagara</i> .
—	35	for <i>Mandādipo</i> read <i>Mandadipo</i> .
94	1	for <i>wiyasuen</i> read <i>wyāsuwā</i> .
—	9	for <i>wediya</i> read <i>wēdiya</i> .
—	10	for <i>chintiyā</i> read <i>chīntiya</i> .
—	12	for <i>pannakāri</i> read <i>panndkāri</i> .
—	13	for <i>paḥattāḥcha</i> read <i>paḥattāḥiḥcha</i> .
95	3	for <i>wisakhasāni</i> read <i>wisakhasāni</i> : for <i>tarā</i> read <i>nard</i> .
—	3	for <i>takkā</i> read <i>tattā</i> .
—	7	for <i>taṇchittamaṇḍya</i> read <i>taṇ chittamaṇḍya</i> : for <i>tattā</i> read <i>tattā</i> .
—	12	for <i>uṭṭanā sikkamālakā</i> read <i>uṭṭanāsikkamālakā</i> .
—	13	for sanctification of "maggaphalaṇ" read status of probation and sanctification.
—	36	for <i>Asokā</i> read <i>Asokamālakā</i> .
96	4	after <i>Sudassanāmalakā</i> insert a comma.
—	6	for <i>chattutthā</i> read <i>chattutthā</i> .
—	17	bliss of maggaphalaṇ read the state of probation and sanctification.
97	3	for <i>puṭṭhāwāsara</i> read <i>puṭṭhāwāsara</i> : for <i>anḍā</i> read <i>anḍā</i> : for <i>bāṇā</i> read <i>bāṇā</i> .
—	12	for <i>disiyā</i> read <i>disiyā</i> .
—	19	for <i>Gothābho</i> read <i>Gōthābhaya</i> .
—	33	for sanctification of "maggaphalaṇ" read status of probation and sanctification.
98	1	for "Nā" read "Nā".
—	3	for <i>Sambuddhā</i> read <i>Sambuddhāṇḍya</i> .
—	5	for <i>puṭṭhāwāsara</i> read <i>puṭṭhāwāsara</i> .
—	7	for <i>anawattaggiyā</i> read <i>anawattaggiyā</i> .
—	8	for <i>Mahānāgāwāsara</i> read <i>Mahānāgāwāsara</i> .
—	12	for <i>diḍḍā</i> read <i>diḍḍā</i> .
—	13	chief of the victors over sin read glorious personage.
—	29	for "anawattaggiyā" read "anawattaggiyā."
99	1	for <i>Mahāpādāna</i> read <i>Mahāpādāna</i> .
—	2	for <i>anā</i> read <i>anā</i> .
—	3	for <i>sonnarajā</i> read <i>sonnarajā</i> .
—	4	for <i>pupphāharitā</i> read <i>pupphāharitā</i> : for <i>jattā</i> read <i>chattā</i> .
—	6	for <i>uḍḍāpāṇāḥcha</i> read <i>uḍḍāpāṇāḥiḥcha</i> .
—	9	for <i>Kumbāwāsara</i> read <i>Kumbāwāsara</i> : for <i>Mahādipo</i> read <i>Mahādipo</i> .
—	10	for <i>Kāṇḍhamāḍāḥcha</i> read <i>Kāṇḍhamāḍāḥiḥcha</i> .
—	11	for <i>kottā</i> read <i>kottā</i> .
—	12	for <i>Abhayapālāpādāna</i> read <i>Abhayapālāpādāna</i> .
—	16	for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
—	32	for <i>Kumbāwāsara</i> read <i>Kumbāwāsara</i> (potter's clay pit) : and for <i>Mahādipo</i> read <i>Mahādipo</i> .
—	34	for <i>Kāṇḍhamāḍā</i> read <i>Kāṇḍhamāḍā</i> : for <i>Maratta</i> read <i>Maratta</i> .
—	38	for <i>Abhayapālāpādāna</i> read <i>Abhayapālāpādāna</i> .
100	2	for <i>Tāṇḍāpālā</i> read <i>Tāṇḍāpālā</i> : for <i>Nāḍāpālā</i> read <i>Tāḍāpālā</i> .

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Page.	line.	
100	6	for <i>Sihavind</i> read <i>Sihasinā</i> : for <i>śratomajjan</i> read <i>śrāto majja</i> .
—	8	for <i>dinnāta umāya</i> read <i>dinnūyanta ya</i> .
—	13	for <i>Tēlumpāli</i> read <i>Tēlumpāli</i> .
—	18	for (Thuparimo) read (Pāṭhamuchētiyan).
—	24	for <i>Sihasinā</i> read <i>Sihaninā</i> .
—	25	for "isi" read "iṣi"
101	1	<i>Chatthi</i> read <i>Chhatthi</i> : for <i>niaggā</i> read <i>niṣṣa</i> .
—	2	for <i>dānaṅga</i> read <i>dānaṅga</i> .
—	3	for <i>paṇattinaṇ</i> , read <i>paṇattanaṇ</i> .
—	5	after <i>sattahi</i> insert a comma.
—	7	for <i>mantikā</i> read <i>matthikā</i> .
—	10	for <i>haduṇi</i> read <i>hāṇi</i> .
—	11	for <i>Sunahara</i> read <i>Sunahāra</i> .
—	21	for produced for nine thousand mums and five hundred persons, read produced for eight thousand five hundred persons (among whom was the princess Anubh).
—	34	for <i>Sunahara</i> read <i>Sunahāra</i> .
102	2	for <i>Apasīyā</i> read <i>Apasīya</i> .
—	3	for <i>upēcā tā tēcā</i> read <i>upēcā tā tēcā</i> .
—	6	for <i>paṭhamānā</i> read <i>paṭhamānā</i> .
—	7	for <i>āgammāhamaṭṭimāṭṭha</i> read <i>āgammāhamaṭṭimāṭṭha</i> .
—	8	for <i>paṭṭiggaṇā</i> read <i>paṭṭiggaṇā</i> .
—	11	for <i>śubhānā</i> read <i>Chhābhānā</i> : for <i>śādā</i> read <i>śādā</i> .
—	16	for (opassīyā) read (opassīya).
—	24	for profound read immonulate.
—	32	for "aṭṭhā" read "āṭṭhā"
103	1	omit one <i>āwipā</i> .
—	3	for <i>dhutā</i> read <i>dhā tā</i> .
—	4	for <i>dyutā</i> read <i>dyutā</i> .
—	6	for <i>Mahāritthāmahāmasake</i> read <i>Mahāritthā mahāmasake</i> : for <i>śātā</i> read <i>śātā</i> / <i>śātā</i> read <i>śātā</i> : for <i>śādā</i> read <i>śādā</i> .
—	8	for <i>parimā</i> read <i>paritā</i> : for <i>śāśāpetā</i> read <i>śāśāpetā</i> .
—	11	for <i>tānāhāṇā</i> read <i>tānāhāṇā</i> : for <i>tādāhāṇā</i> read <i>tādāhāṇā</i> .
—	12	for <i>Buddhā</i> read <i>Buddhā</i> .
104	1	for <i>śādā</i> read <i>śādā</i> .
—	2	for <i>Dīpamānā</i> read <i>Dīpamānā</i> : for <i>śātā</i> read <i>śātā</i> : for <i>yāchamā</i> read <i>yāchamā</i> .
—	6	for <i>Wattānā</i> read <i>Wattānā</i> : for <i>śādā</i> read <i>śādā</i> .
—	7	for <i>Mānā</i> read <i>Mānā</i> .
—	9	for <i>śātā</i> read <i>śātā</i> .
105	1	for <i>śādā</i> read <i>śādā</i> .
—	2	for <i>śādā</i> read <i>śādā</i> .
—	3	for <i>śādā</i> read <i>śādā</i> .
—	6	for <i>Pattānā</i> read <i>Pattānā</i> .

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105	7	for <i>dakkhaṇ</i> read <i>dakkhiṇaṇ</i> .
—	8	for <i>Datṭha</i> read <i>Datṭhaṇ</i> .
—	10	for <i>thapitā</i> read <i>thapitāṇ</i> : <i>Kattikajananapīḍhi</i> read <i>Kattikachhanapīḍhi</i> .
—	11	for <i>raṣaṭo</i> read <i>raṣaṭo</i> : for <i>puttapuraṇ</i> read <i>puttāpuraṇ</i> .
—	30	for <i>ūghatā</i> read <i>gīṭā</i> .
106	6	for <i>jananūkihi</i> read <i>jananukhi</i> .
—	9	for <i>adgē</i> read <i>adgō</i> .
—	12	for <i>thūpaṭṭhāna</i> read <i>thūpaṭṭhānaṇ</i> : for <i>addraṇṇallhiṭṭhaṇ taṇ</i> read <i>addraṇṇallhiṭṭhataṇ</i> .
—	13	for <i>saddhetā</i> read <i>sakkāpetā</i> .
107	1	for <i>ōrapanattāya</i> read <i>ōrapanattāya</i> .
—	2	for <i>kaṇḍhasamaḥ</i> read <i>kaṇḍhasamāḥ</i> : for <i>nā</i> read <i>na</i> .
—	4	for <i>tatthā</i> read <i>tattha</i> .
—	5	for <i>raṣṭuritamānaṇ</i> read <i>raṣṭaṇ turitamānaṇ</i> .
—	9	after <i>taṇoparito</i> add <i>thūpaṇ</i> .
108	3	for <i>katṭhaḥ</i> read <i>katṭhaka</i> .
—	7	for <i>dhataṇ</i> read <i>dānamatta</i> read <i>dhātāṇ</i> <i>dānamatta</i> .
—	10	for <i>atṭha</i> read <i>atṭhā</i> .
—	17	for <i>parinibbāna</i> read <i>parinibbānaṇ</i> .
—	23	for " <i>dhūna</i> " read " <i>dhūṇ</i> "
109	2	for <i>gamaṭōchāpi</i> read <i>gīmaṭōchāpi</i> .
—	3	for <i>ḥaṭṭhā</i> read <i>haṭṭhā</i> .
—	5	for <i>pūjamaṭṭrayi</i> read <i>pūjamaṭṭrayi</i> .
110	1	for <i>Saṅghamittatṭhīrincha</i> read <i>thērincha</i> .
—	2	for <i>saṇṇetvā</i> read <i>saṇṇetvā</i> .
—	4	for <i>Tata</i> read <i>Tatā</i> .
—	7	for <i>paṭṭiṭṭa</i> read <i>paṭṭaṇ</i> .
—	8	for <i>edamaṇ</i> <i>Puppapuraṇ</i> read <i>raṇṇaṇ</i> <i>Puppapuraṇ</i> .
—	10	for <i>saṇṇetvā</i> read <i>saṇṇetvā</i> : for <i>sikkhanti</i> read <i>pikkhanti</i> .
—	11	for <i>Nagaravakadṭṭhaṇhi</i> read <i>Nagaravakadṭṭhaṇhi</i> .
—	26	for <i>Puppa</i> read <i>Puppapura</i> .
—	33	the words, which had previously been the domicile of the minister <i>Dāsa</i> , to be included within parentheses.
111	5	for <i>saṇṇetvā</i> read <i>saṇṇetvā</i> .
—	9	for <i>ḥḥḥḥḥ</i> read <i>ḥḥḥḥḥ</i> .
—	13	for <i>ḥḥḥḥḥ</i> read <i>ḥḥḥḥḥ</i> .
—	14	for " <i>Lord</i> " is it meet read " <i>Lord</i> " is it, or is it not, meet.
112	1	for <i>katṭhaṇ</i> read <i>katṭhaṇ taṇ</i> .
—	2	for <i>saṇṇetvā</i> read <i>saṇṇetvā</i> : for <i>ḥḥḥḥḥ</i> read <i>ḥḥḥḥḥ</i> .
—	4	for <i>ḥḥḥḥḥ</i> read <i>ḥḥḥḥḥ</i> .
—	5	for <i>Upagamaṇ</i> read <i>Upagamaṇ</i> : for <i>saṇṇetvā</i> read <i>saṇṇetvā</i> .
—	8	for <i>ḥḥḥḥḥ</i> read <i>ḥḥḥḥḥ</i> .
—	10	for <i>paṭṭiṭṭa</i> read <i>paṭṭiṭṭa</i> .
—	11	for <i>paṭṭiṭṭa</i> read <i>paṭṭiṭṭa</i> .
—	15	for <i>Saṇṇetvā</i> read <i>Saṇṇetvā</i> .

- Page. line.
- 139 0 for *sakxantika* read *sakhsantika*: for *waddhāna* read *waddhamāna*: for *rājasantika* read *rājasantika*.
- 10 for *paṇḍārācha* read *paṇḍārācha*.
- 13 for *duḥḥatāna* read *duḥḥatāna*.
- 20 for *to his prince* read *to his friend*.
- 140 1 for *ad* read *ad*.
- 3 for *paṇḍā* read *paṇḍā*.
- 5 for *ad* read *ad*.
- 6 for *Hāṇḍāri* read *Hāṇḍāri*.
- 7 for *luṇḍi* in both instances read *luṇḍi*.
- 8 for *pitṭhāna* read *pitṭhāna*.
- 10 for *Girindāna* read *Girindāna*: for *Nichelawitthika* read *Nichelawitthika*.
- 13 for *luṇḍāna* read *luṇḍāna*.
- 24 for *this line*, substitute In the village Hāṇḍāwāpi, in the Kulambā-Kannikā.
- 31 for *Nichelawitthika* read *Nichelawitthika*.
- 141 1 for *āṇḍāna* read *āṇḍāna*.
- 3 for *Kattigāma* read *Kattigāma*.
- 7 for *paṇḍā* read *paṇḍā*.
- 10 for *luṇḍāna* read *luṇḍāna*.
- 11 for *Thira* read *Thira*.
- 13 for *duḥḥatāna* read *duḥḥatāna*.
- 17 for *Kattigāma* read *Kattigāma*.
- 142 1 for *paṇḍā* read *paṇḍā*: for *paṇḍā* read *paṇḍā*.
- 3 for *aduḥḥatāna* read *aduḥḥatāna*.
- 12 for this verse substitute *Nakulanagara-Kannikā* *gāṇḍā* *Mahisāna* *Abhayasanta* *puttā* *duḥḥatāna* *āṇḍāna*.
- 18 for *luṇḍāna* read *luṇḍāna*.
- 21 for *this line* substitute In the village Mahisāna in the division Nakulanagara-Kannikā.
- 23 for *(luṇḍāna)* read *(luṇḍāna)*.
- 143 4 for *Gāṇḍāna* read *Gāṇḍāna*: for *Phuṇḍāna* read *Phuṇḍāna*.
- 5 for *Gāṇḍāna* read *Gāṇḍāna*.
- 8 for *Sāṇḍāna* read *Sāṇḍāna*: for *Wāṇḍāna* read *Wāṇḍāna*.
- 9 for *paṇḍā* read *paṇḍā*.
- 10 for *thāṇḍāna* read *thāṇḍāna*.
- 12 for *Wāṇḍāna* read *Wāṇḍāna*.
- 17 for *Phuṇḍāna* read *Phuṇḍāna*: for *Gāṇḍāna* read *Gāṇḍāna*.
- 21 for *phuṇḍāna* read *phuṇḍāna*.
- 32 for *Near the Tūlādhāra wihāra in the village Wāṇḍāna* read *Near the Tūlādhāra mountain in the village Wāṇḍāna*.
- 144 1 for *āṇḍāna* read *āṇḍāna*.
- 2 for *Wāṇḍāna* read *Wāṇḍāna*.
- 5 for *-āṇḍāna* read *-āṇḍāna*: for *āṇḍāna* read *āṇḍāna*.
- 7 for *paṇḍā* read *paṇḍā*.

- Page. line.
- 144 10 for *Gāṇḍīrājayottama taṇ* read *Gāṇḍīrājayottama taṇ*.
 — 11 for *saṇḍā* read *saṇḍā* : for *saṇḍatattā* read *saṇḍatattā*.
 — 22 add all these persons, protected in the fullest manner by the ruler of the land, were maintained on the establishment of his royal son Gāṇḍīrājayottama.
- 145 6 for *taṇḍā* read *taṇḍā* : for *saṇḍatattā* read *saṇḍatattā*.
 — 11 for *puttāṇa kalahatthānaṇa nagaṇḍhānaṇa* read *puttāṇa kalahatthānaṇa nagaṇḍhānaṇa* after *saṇḍā* : add *taṇ*.
- 146 1 for *janāyanaṇa* read *chāyanaṇa*.
 — 6 for *taṇ* read *taṇ*.
 — 9 for *maṇḍā* read *maṇḍā*.
 — 10 for *maṇḍā* read *maṇḍā*.
 — 13 for *maṇḍā* read *maṇḍā* : for *taṇ* read *taṇ*.
 — 14 for *in a low house* read *in a covered house*.
 — 22 for *Chāṇḍāyanaṇa* read *Chāṇḍāyanaṇa*.
 — 23 for *Jyamaṇa* read *Jyamaṇa*.
- 147 1 for *Tiṇḍā* read *Tiṇḍā* : for *saṇḍā* read *saṇḍā*.
 — 2 for this verse read *Saṇḍāṇa kīpi Tiṇḍā, saṇḍāṇa māṇḍāṇa na kīpi, taṇḍā* after *Tiṇḍā* add *maṇḍāṇa*.
- 3 for *maṇḍāṇa* read *maṇḍāṇa*.
 — 6 for *akāṇ* read *akāṇ* : for *maṇḍāṇa* read *maṇḍāṇa*.
 — 10 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 13 for *maṇḍāṇa* read *maṇḍāṇa*.
- 148 3 for *maṇḍāṇa* read *maṇḍāṇa* : for *maṇḍāṇa* read *maṇḍāṇa* : for *maṇḍāṇa* read *maṇḍāṇa*.
 — 11 for *gāṇḍāṇa* read *gāṇḍāṇa*.
 — 12 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 13 for *maṇḍāṇa* read *maṇḍāṇa*.
- 149 1 for *maṇḍāṇa* read *maṇḍāṇa*.
 — 2 for *maṇḍāṇa* read *maṇḍāṇa*.
 — 4 for *maṇḍāṇa* read *maṇḍāṇa*.
 — 7 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 9 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 12 for *The instant (the king) had said* read *While (the king) was in the act of asking*.
 — 29 for *amiable sentiments* read *forgiving disposition*.
- 150 1 for *maṇḍāṇa* read *maṇḍāṇa*.
 — 2 omit *taṇ*.
 — 3 for *maṇḍāṇa* read *maṇḍāṇa* : for *maṇḍāṇa* read *maṇḍāṇa*.
 — 6 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 8 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 7 for *agāṇḍā* read *agāṇḍā* : for *gāṇḍā* read *gāṇḍā* : for *taṇḍā* read *taṇḍā*.
 — 25 for *Chāṇḍā* read *Chāṇḍā*.
- 151 1 for *maṇḍāṇa* read *maṇḍāṇa* : for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 6 for *Maṇḍāṇa* read *Maṇḍāṇa*.
 — 7 for *gāṇḍāṇa* read *gāṇḍāṇa* : for *maṇḍāṇa* read *maṇḍāṇa*.
 — 8 for *Maṇḍāṇa* read *Maṇḍāṇa*.

ERRATA.

- Page line
- 151 12 for *śāṅkha* read *śāṅkhā*.
- 13 for *Yājñanagura* read *Yājñanagura*; for *Yājñan* read *Yājñan*.
- 14 for *Rhūmini* read *Gāmini*.
- 152 1 for *phakkuṇ* read *thakkuṇ*; for *daḥkhiṇ* read *daḥkhiṇ*.
- 4 for *śāṅkha* read *śāṅkhā*.
- 5 for *āḥiṇ* read *āḥiṇ*.
- 7 for *ghaṇḍā* read *ghaṇḍā*.
- 9 for *kumh* read *kumh* *phasiya*.
- 10 for *rajjant*, *talata*, read *rajjant* *ti*, *tata*; for *ḥajetw* read *ḥajetw*.
- 11 for *idatā* read *idatā*; for *sumammitā* read *sumammitā*.
- 12 for *diḥḥāṇi* read *diḥḥāṇi*.
- 13 for *puṇṇā* read *puṇṇā*.
- 14, 15, 16 for these lines, read then closed the gates, and the king advanced his troops. The (elephant) *Kandulo*, as well as *Nandimitto* and *Sūramitto* charged the southern; and *Mahāsāro*, *Gāto* and *Theraputto* were similarly engaged at the other three gates. That city was protected
- 153 1 for *lattha* read *lattha*; for *paṭṭamaṇ* read *paṭṭamaṇ*.
- 2 for *kaṭṭhaka* read *kaṭṭhaka*.
- 3 for *Sāḥa* read *Sāḥa*.
- 4 for *Gāto* read *Gāto*.
- 11 for *Sāḥaṇi* read *Sāḥaṇi*.
- 12 for *jetthama* read *jetthama*.
- 13 for *Elāḥiṇ* read *Elāḥiṇ*.
- 19 for this line read the rampart. It, eighteen cubits high and eight "maḥās" long, fell; and
- 27 for *dadamba* read *kadamba*.
- 32 for "jetthamā" read at the commencement of the month of "Jettho"
- 154 5 for *asina* read *asina*.
- 11 for *Elāro* read *Elāro*.
- 155 5 for *nawāḥaṇi* read *nawāḥaṇi*.
- 11 for *abhiṇṇā* read *abhiṇṇā*.
- 30 for *crimination* read *cremation*.
- 156 3 for *Puṇṇā* read *Puṇṇā*.
- 5 for *rajjāṇi* read *rajjāṇi*; for *rajjāṇi* read *rajjāṇi*.
- 7 for *kaṇḍā* read *kaṇḍā*.
- 8 for *kaḥa* read *kaḥa*; for *kaṇḍo* read *kaṇḍo*.
- 9 for *kaṇḍā* read *kaṇḍā*.
- 10 for *kaṇḍā* read *kaṇḍā*; for *kaṇḍā* read *kaṇḍā*.
- 12 for *Puṇṇā* read *Puṇṇā*; for *jetta* read *jetta*.
- 36 for *to* read *in*.
- 157 1 for *kaḥā* read *kaḥā*.
- 2 for *kaḥā* read *kaḥā*.
- 3 for *kaḥā* read *kaḥā*; for *kaḥā* read *kaḥā*.
- 4 for *kaḥā* read *kaḥā*; for *kaḥā* read *kaḥā*.
- 157 9 for *kaḥā* read *kaḥā*.

- Page. Line.
- 157 10 for *ajjharāḥaṇa* read *ajjha-krahaṇā*.
- 11 for *rājadūramhi* read *rājadūramhi*: for *talamārukaṇ* read *talamarukhi*.
- 158 1 for *Piyagudipi* read *Piyaggudipi*.
- 2 for *Kāṭṭana* read *Kaṭṭanna*.
- 3 for *manōpīḥhaṇ* read *manōwīḥhaṇ*.
- 7 for *maḍḍhujjṭha* read *maḍḍhujjṭha*: for *sapintisa* read *sapinsa*.
- 8 for *ekamarichawaddhiṇ* read *ikaṇ marichawattikaṇ*.
- 33 for *Duttagāmiṇi* read *Dutthagāmiṇi*.
- 159 3 for *Eha* read *Eka*: for *kīḷa* read *ḷīḷa*.
- 9 for *kīḷa* read *ḷīḷa*.
- 10 for *upayāna* read *upāyana*: for *Marichawattḥi* read *Marichawattḥi*: for *thapayāucha* read *thapayāucha*.
- 11 for *kuntadhāraḥa ujaka rājanāna* read *kuntadhāraḥa ujakaṇ rājanāna*.
- 160 1 for *saḍḍhiṭṭha* read *saḍḍhiṭṭha*.
- 2 for *gandhāmaḍḍhi* read *gandhamadḍhi*.
- 5 for *sannipattī* read *sannipattī*: for *maha* read *maha*.
- 6 for *tada* read *tadda*.
- 7 for *bhunḍimārichawattikaṇ* read *bhunḍiṇ marichawattikaṇ*.
- 8 for *marichawattḥiṇ* read *marichawattḥiṇ*.
- 12 for *anapāyāḍiṇ* read *anapāyāḍiṇ*.
- 161 3 for *Bhōy* read *Bhōy*: for *saḍḍhiṭṭha* read *saḍḍhiṭṭha*.
- 7 for *maḍḍhujjṭha* read *maḍḍhujjṭha*.
- 10 for *ratana* read *ratana*.
- 162 1 for *chhachattāḍiṇ* read *chhachattāḍiṇ*.
- 6 for *Kassapa* read *Kassapa*.
- 9 for *taṇa* read *taṇa*: for *adḍhaḥa* read *adḍhaḥa*.
- 10 for *maḍḍhiṭṭha* read *maḍḍhiṭṭha*.
- 11 for *widikāyācha* read *widikāyācha*.
- 12 for *dhajāḥa* read *dhajāḥa*.
- 13 for *thira* read *thira*.
- 163 1 for *āgama rāmanattamaṇ* read *āgama rāmanattamaṇ*.
- 7 for *ajjhāḍi* read *ajjhāḍi*.
- 10 for *Nāriḍḍhaṇ* read *Nāriḍḍhaṇ*.
- 164 2 for *saṇḍāḍiṇi* read *saṇḍāḍiṇi*.
- 3 for *phalikaṇ* read *phalikaṇ*: for *seta* read *seta*.
- 5 for *chhantantambika* read *chhantantambika*.
- 7 for *saṇḍāḍiṇi* read *saṇḍāḍiṇi*.
- 8 for *ḍḍhi* read *ḍḍhi*.
- 9 for *Tambalāḍiṇi* read *Tambalāḍiṇi*.
- 10 for *Lohapāḍiṇi* read *Lohapāḍiṇi*: for *sanga* read *sanga*: for *sanghāmanipattika* read *sanga sannipati*.
- 11 for *Sōḍḍāḍiṇi* read *Sōḍḍāḍiṇi*.
- 12 for *arahaṇaḥa* read *arahaṇaḥa*.
- 165 2 for *Pasāḍaḥa* read *Pasāḍaḥa*: for *thapetwāna* read *thapetwāna*.
- 3 for *vipulāḥa* read *vipulāḥa*.

- Page. line.
- 165 10 for *salimmboritur* read *salimudtharitur*.
- 20 for it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues.
- 166 5 for *sabattar* read *sabattas*.
- 6 for *Somayapubijā* read *Somayapubijāntthina*.
- 8 for *wasikā* read *wasikā*.
- 10 for *sattā* read *satta*; for *Tambapittā* read *Tambawittā*.
- 18 for *ema* read *ema*; for *namdaya* read *nivodaya*.
- 32 for on the bank of read beyond; for *Tambapitto* read *Tambawitti*.
- 167 1 for *dakkhā* read *dakkhā*.
- 2 for *Nagarwedaya* read *Nagarā*.
- 5 for *chitiya* read *chitiya*.
- 7 for *hattthā* read *hattthā*.
- 9 for *paua samayā* read *paua samayā*.
- 10 for *icchā* read *icchā*; for *icchā* read *icchā*.
- 11 for *wasijōpi* read *wasijōpi*.
- 168 4 for *anayitodaa* read *anayitodaa*.
- 6 for *jayina* read *jayina*.
- 7 for *wāpi* read *wāpi*; for *wāpi* read *wāpi*; for *wāpi* read *wāpi*.
- 9 for *uppaṇṇa* read *uppaṇṇa*.
- 11 for *paṇṇaṇṇa* read *paṇṇaṇṇa*.
- 21 omit the word broken
- 169 3 for *gulaḥ* read *gulaḥ*.
- 4 for *undiyi* read *undiyi*; for *dhūmāyā* read *dhūmāyā*.
- 7 for *ittthā* read *ittthā*.
- 8 for *maru* read *maru*.
- 9 for *palāṇṇa* read *palāṇṇa*.
- 11 for *Niyāṇa* read *Niyāṇa*; for *toḥapattā* read *toḥapattā*.
- 12 for *Ulatāṇṇa* read *Ulatāṇṇa*; for *paṇṇa* read *paṇṇa*.
- 170 1 for *Mādhāyā* read *Mādhāyā*; for *āpāṇṇa* read *āpāṇṇa*.
- 3 for *āḥḥ* read *āḥḥ*.
- 4 for *āḥḥ* read *āḥḥ*.
- 5 for *patthāṇṇa* read *patthāṇṇa*; for *āya* read *āya*.
- 6 for *tatāṇṇa* read *tatāṇṇa*.
- 7 for *Nāgāṇṇa* read *Nāgāṇṇa*.
- 8 for *āgāṇṇa* read *āgāṇṇa*.
- 11 for *Sumāyā* read *Sumāyā*.
- 12 for *Sumāyā* read *Sumāyā*; for *āḥḥ* read *āḥḥ*.
- 17 for "āḥḥ" read "āḥḥ"
- 171 1 for *āyā* read *āyā*.
- 3 for *Nāgāṇṇa* read *Nāgāṇṇa*.
- 4 for *āḥḥ* read *āḥḥ*; for *Rājāṇṇa* read *Rājāṇṇa*.
- 6 for *āḥḥ* read *āḥḥ*.

Page	line.	
171	7	for <i>dguma</i> read <i>dgama</i> .
—	8	for <i>-ārdmā</i> read <i>-ārāmā</i> ; for <i>tena</i> read <i>śina</i> .
—	9	for <i>chattāri-</i> read <i>chattāria-</i> .
—	11	for <i>mayfālā</i> read <i>mayfald</i> .
—	12	for <i>Yōnanaggardhasanna</i> read <i>Yōnanaggardhasaddā</i> .
—	13	for <i>-wattāniyā</i> read <i>-wattaniya</i> ; for <i>-nūtu</i> read <i>-nātu</i> .
—	26	for <i>Baddharakkhitā</i> read <i>Baddharakkhina</i> .
—	32	for <i>Reṭṭiṇṇo</i> read <i>Uṭṭiṇṇo</i> .
172	6	for <i>tathāyitā</i> read <i>tathā tithā</i> .
—	8	for <i>paṭimakkha</i> read <i>paṭimukka</i> ; for <i>paribbhana</i> read <i>paribbhanna</i> .
—	10	for <i>-dwaḍḍha</i> read <i>-dwaṭṭha</i> .
—	11	for <i>Dighadassi</i> read <i>dighadassi</i> .
—	13	for <i>mahanta</i> <i>taṇ</i> read <i>Mahanta</i> <i>taṇ</i> .
—	14	for <i>thēra sambhāva ādyacha</i> read <i>thērasambhāvanādyacha</i> .
173	1	for <i>-dwaṭṭha</i> read <i>-dwaṭṭhā</i> .
—	7	for <i>paṭha-</i> read <i>paṭhā-</i> .
—	8	for <i>sakkapakkhāḍḍhi sammattā</i> read <i>sakkapakkhāḍḍhisammattā</i> .
—	9	for <i>suppatitā</i> read <i>suppatitā</i> .
—	10	for <i>Pubbattaraṇ</i> read <i>Pubbattaraṇ</i> .
—	14	for <i>arahaṇṭe</i> read <i>arahaṇṭi</i> .
—	27	for <i>asāḷa</i> read <i>asāḷhi</i> .
174	2	for <i>saddhāḍḍhiṇa</i> read <i>saddhāḍḍhiṇa</i> .
—	5	for <i>saṅgha</i> read <i>saṅghā</i> .
—	9	for <i>saḍḍhāḍḍhi</i> read <i>saḍḍhāḍḍhi</i> .
—	10	for <i>saddhāpanamaṇ</i> read <i>saddhāpanamaṇ</i> .
—	11	for " <i>Kāṣapayāsiṇi</i> " <i>āḍḍhā</i> read " <i>Kāṣapayāsiṇi</i> <i>āḍḍhā</i> "*.
—	32, 33	for "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him. read "I will exhaust, in one day, (in my work), the earth drawn in a cart by an hundred men." The rāja rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)
175	1	for <i>myaḍḍhā</i> read <i>myaḍḍhā</i> .
—	2	for <i>piya-</i> read <i>piya-</i> .
—	3	for <i>ventā</i> read <i>ventā</i> .
—	4	for <i>paṭiā</i> read <i>paṭiā</i> ; for <i>pura-</i> read <i>pura-</i> ; for <i>saḍḍhāḍḍhi</i> read <i>saḍḍhāḍḍhi</i> .
—	6	for <i>āḍḍhāḍḍhi</i> read <i>āḍḍhāḍḍhi</i> .
—	8	for <i>-pasaṇ</i> read <i>-pasaṇ</i> ; for <i>pataṇṇa</i> read <i>pataṇṇa</i> .
—	9	for <i>thapayāsiṇi</i> read <i>thapayāsiṇi</i> .
—	10	for <i>-chitrāḍḍhi</i> read <i>-māraḍḍhi</i> ; for <i>amāla-</i> read <i>amāla-</i> .
176	1	for <i>niddamya</i> read <i>niddamya</i> .
—	2	for <i>ganahantōyima jāṇi</i> read <i>ganahantōyima jāṇi</i> .
—	3	for <i>tathāḍḍhi</i> read <i>tathāḍḍhi</i> .

* This correction is adopted from the explanation contained in the "*Thapayāsiṇi*."

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170	4	for maghañ read <i>deval maghañ</i> .
—	7	for Jāṭṭamāhula- read <i>Jāṭṭamāhula</i> .
—	9	for Kāḷivattī read <i>Kupphāḷa</i> .
—	37	for Kēlavāṇa read <i>Kaṭṭhiwāṇa</i> .
177	1	for gāpitañ-nikkāṭi read <i>gāṭṭaṇ-sakkā</i> ; for <i>naṇṇakkāṭi</i> read <i>naṇṇakkāṭi</i> .
—	2	for amāṭṭhāṇa " read " amāṭṭi," <i>āḍḍi</i> .
—	5	for <i>vaṭṭha-</i> read <i>vaṭṭha-</i> .
—	9	for <i>vaṭṭha</i> read <i>vaṭṭha</i> .
—	11	for <i>vaṭṭhaṇṇi</i> read <i>vaṭṭhaṇṇi</i> .
—	19	for <i>Kaṭṭhaṇṇa</i> read <i>Kaṭṭhaṇṇaṇṇa</i> .
178	1	for <i>ṭṭhiyāṇaṇṇa</i> read <i>ṭṭhiyāṇaṇṇa</i> .
—	4	for <i>Raṭṭhāḍḍe</i> read <i>Raṭṭhāḍḍe</i> ; for <i>-paṇṇa</i> read <i>-paṇṇa</i> .
—	6	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> ; for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> .
—	7	for <i>paṇṇaṇṇi</i> read <i>paṇṇaṇṇi</i> .
—	8	for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> .
—	9	for <i>paṇṇaṇṇa</i> read <i>paṇṇaṇṇa</i> .
179	3	for <i>chāṭṭi</i> read <i>chāṭṭi</i> ; for <i>paṇṇa</i> read <i>paṇṇa</i> .
—	5	for <i>paṇṇa</i> read <i>paṇṇa</i> .
—	6	for <i>Puppha-</i> read <i>Puppha-</i> ; for <i>manja-</i> read <i>manja-</i> .
—	7	for <i>Ekampadahanthāya</i> read <i>Ekāṇ piṭṭhāṇṇaṇṇa</i> .
—	8	for <i>manamāṇa</i> read <i>manamāṇa</i> .
—	10	for <i>-raṇṇa-</i> read <i>-raṇṇa-</i> ; for <i>hīmanāya</i> read <i>hīmanāya</i> .
—	12	for <i>chāṭṭaṇṇa</i> read <i>chāṭṭaṇṇa</i> .
—	13	for <i>Chāṭṭa</i> read <i>Chāṭṭa</i> .
—	14	for <i>raṇṇaṇṇaṇṇa</i> read <i>raṇṇaṇṇaṇṇa</i> .
—	15	for <i>raṇṇaṇṇaṇṇa</i> read <i>raṇṇaṇṇaṇṇa</i> .
180	1	for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> ; for <i>vaṭṭhaṇṇa</i> read <i>vaṭṭhaṇṇa</i> .
—	3	for <i>paṇṇaṇṇa</i> read <i>paṇṇaṇṇa</i> .
—	6	for <i>Paṇṇaṇṇa</i> read <i>Paṇṇaṇṇa</i> .
—	8	for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> ; for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> .
—	10	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> ; for <i>vaṭṭhaṇṇa</i> read <i>vaṭṭhaṇṇa</i> .
—	11	for <i>paṇṇaṇṇaṇṇa</i> read <i>paṇṇaṇṇaṇṇa</i> .
181	3	for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> .
—	6	for <i>Paṇṇaṇṇaṇṇaṇṇa</i> read <i>Paṇṇaṇṇaṇṇaṇṇa</i> .
182	1	for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> ; for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> .
—	4	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> ; for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> .
—	5	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> .
—	7	for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> .
—	8	for <i>maṇṇa</i> read <i>maṇṇa</i> .
183	2	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> .
—	8	for <i>maṇṇaṇṇa</i> read <i>maṇṇaṇṇa</i> .
—	9	for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> ; for <i>ṭṭhāṇa</i> read <i>ṭṭhāṇa</i> .
—	10	for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> .
—	11	for <i>ṭṭhāṇaṇṇa</i> read <i>ṭṭhāṇaṇṇa</i> .

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184	1	for <i>jala</i> read <i>chala</i> ; for <i>astthāna</i> read <i>astthāna</i> .
—	2	for <i>wuttā</i> read <i>wuttā</i> .
—	4	for <i>Sattāka</i> read <i>Sattāka</i> .
—	8	for <i>parayatta</i> read <i>parayatta</i> .
—	33	after preserved add <i>Rāmagāmo</i> .
185	1	for <i>adga</i> read <i>adga</i> .
—	3	for <i>idamā</i> read <i>idamā</i> .
—	8	for <i>ramin</i> read <i>ramin</i> .
—	11	for <i>tanūpipari</i> read <i>tanūpipari</i> .
—	30	for <i>Manjēka</i> read <i>Manjēka</i> .
186	5	for <i>chaddwā</i> read <i>chaddwā</i> .
—	7	for <i>napakittā</i> read <i>napakittā</i> .
—	11	for <i>danṣadipika</i> read <i>danṣadipika</i> .
—	21	for <i>Wessakammo</i> read <i>Wissakammo</i> .
187	2	for <i>Nimajjitā</i> read <i>Nimajjitā</i> .
—	3	for <i>pullake</i> read <i>pullake</i> .
—	9	for <i>waffhawā</i> read <i>waffhawā</i> .
—	10	for <i>ahu</i> read <i>ahu</i> .
—	11	for <i>sungānan</i> read <i>sungānan</i> .
—	12	for <i>hala</i> read <i>hala</i> .
—	23	for <i>forty</i> read <i>one</i> (hundred).
188	5	for <i>wyutta</i> read <i>wyutta</i> ; for <i>dhikā</i> , we read <i>dhikā</i> .
—	11	for <i>adga</i> read <i>adga</i> .
189	2	for <i>sanāṣṭā</i> read <i>sanāṣṭā</i> .
—	10	for <i>Santāna</i> read <i>Santāna</i> .
—	12	for <i>Pari</i> read <i>Pari</i> .
—	27	for <i>Wessakammo</i> read <i>Wissakammo</i> .
—	30	for <i>Santāna</i> read <i>Santāna</i> .
190	4	for <i>Duttāgāma</i> read <i>Duttāgāma</i> .
—	7	for <i>diwa</i> read <i>diwa</i> .
—	9	for <i>chē</i> read <i>mē</i> ; for <i>hattāmonaso</i> read <i>hattāmonaso</i> .
—	14	for <i>sattā</i> read <i>sattā</i> .
—	15	for <i>wichari</i> read <i>wichari</i> .
191	5	for <i>changōta</i> read <i>changōta</i> .
—	6	for <i>abādheta</i> read <i>abādheta</i> .
—	11	for <i>upādhē</i> read <i>upādhē</i> .
—	21	for "amila" read "amilli"; for "attarasāla" read "attarasāla".
192	2	for <i>gāḍa</i> read <i>gāḍa</i> .
—	3	for <i>jannā</i> read <i>jannā</i> .
—	4	for <i>kdūyā</i> read <i>kdūyā</i> .
—	7	for <i>Sanghōjā</i> read <i>Sanghōjā</i> .
—	9	for <i>gandha</i> read <i>gandha</i> .
—	10	for <i>Māḍa</i> read <i>Māḍa</i> .

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193	5	for <i>-rôççina</i> read <i>-rôçina</i> : for <i>asi</i> read <i>ai</i> .
—	8	for <i>paççançolaka-</i> read <i>pañcangulala-</i> .
—	10	for <i>-kunkutta-</i> read <i>-kunkuma-</i> .
—	31	for "kunkuttalaka" read "kunkuma".
194	3	for <i>passana</i> read <i>passanta</i> .
—	5	for <i>putta-</i> read <i>puttā-</i> .
—	9	for <i>pariedriya</i> read <i>pariedriya</i> .
—	12	for <i>Akattāro</i> read <i>Aka thāro</i> : for <i>mābhaya</i> read <i>mā bhāyi</i> .
195	3	for <i>id vājjoraheta</i> read <i>idrajjavahita</i> .
—	7	for <i>Ekūnanta</i> read <i>Ekūnanta</i> : for <i>karitā</i> read <i>karitā</i> : for <i>kāthi</i> read <i>kāthi</i> .
—	10	for <i>aggakāyilāchhata</i> read <i>aggakāyilāchhata</i> .
—	11	for <i>piḍḍakā</i> read <i>piḍḍakā</i> .
—	12	for <i>parajjittā</i> read <i>parajjittā</i> : for <i>āgata</i> read <i>āgata</i> .
—	37	for <i>saṃ</i> read <i>saṃ</i> .
196	1	for <i>āhā</i> read <i>āhā</i> .
—	5	for <i>rajjana mahānā</i> read <i>rajjanānā mahā</i> .
—	6	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	7	for <i>thāla</i> read <i>thāla</i> .
—	8	for <i>Gāthapālā</i> read <i>Gāthā pālā</i> .
—	9	for <i>dināccha</i> read <i>dināccha</i> .
—	12	for <i>Tata</i> read <i>Tatā</i> : for <i>kāthapālā</i> read <i>kāthāpālā</i> .
197	3	for <i>tanu-</i> read <i>tanu-</i> .
—	4	for <i>tan</i> read <i>tan</i> .
—	6	for <i>phāla</i> read <i>phāla</i> .
—	10	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	12	for <i>chittampasā</i> read <i>chittampasā</i> .
—	23	for <i>Māliyaḍa</i> read <i>Māliyaḍa</i> .
198	1	for <i>imā</i> read <i>mā</i> .
—	4	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	7	for <i>rajjana</i> read <i>rajjana</i> : for <i>vāthā</i> read <i>vāthā</i> .
—	11	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	12	for <i>janā</i> read <i>janā</i> .
—	13	for <i>puppa</i> read <i>puppa</i> .
199	3	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	5	for <i>thānā</i> read <i>thānā</i> : for <i>nācchā</i> read <i>nācchā</i> .
—	10	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	12	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
200	1	for <i>pālā</i> read <i>pālā</i> .
—	12	for <i>Wāṇā</i> read <i>Wāṇā</i> .
201	3	for <i>chāṇā</i> read <i>chāṇā</i> .
—	6	for <i>Gāthā</i> read <i>Gāthā</i> .
—	7	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	8	for <i>saṃbhāya</i> read <i>saṃbhāya</i> .
—	10	for <i>Saṃbhāya</i> read <i>Saṃbhāya</i> .

Page	Line	
201	12	for <i>andilarōna, jādōna</i> read <i>andilarō na jādōna</i> : for <i>paribhāsyī</i> read <i>paribhāsyī</i>
—	13	for <i>ttāntāhāntāni</i> read <i>ttāntā sahāntāni</i> .
—	15	for <i>kanča-</i> read <i>kanchula-</i>
202	2	for <i>satāntāhāna</i> read <i>satāntāhāntāni</i> .
—	3	for <i>mahānāhi</i> read <i>mahānāhi</i> .
—	5	for <i>-māyānāha</i> read <i>-māyānāha</i> .
—	12	for <i>thapātiha</i> read <i>thapātiha</i> .
—	20	for <i>Kurundipōnako</i> read <i>Kurundapōnako</i> .
—	30	for <i>Mahārantāko</i> read <i>Mahārantako</i> .
203	1	for <i>uttā</i> read <i>utta</i> : for <i>brāhmanāyāha</i> read <i>brāhmanāyāha</i> .
—	2	for <i>brāhmanāyāha</i> read <i>brāhmanāyāha</i> .
—	5	for <i>Pandulādhaya</i> read <i>Pandulādhaya</i> —
—	10	for <i>lahu</i> read <i>lahu</i> .
—	11	for <i>puttakādhāna</i> read <i>puttakādhāna</i> .
—	12	for <i>piṇḍapāna</i> read <i>piṇḍapāna</i> .
—	14	for <i>The aforesaid brāhman</i> read <i>The brāhman Tiso</i> .
204	1	for <i>puttha-</i> read <i>puttha-</i> .
—	2	for <i>Sila-</i> read <i>Silā-</i> : for <i>wast</i> read <i>wast</i> .
—	3	for <i>mahipati</i> read <i>mahipati</i> .
—	4	for <i>wastāna</i> read <i>wastāna</i> .
—	5	for <i>Somadāwimādhāna</i> read <i>Somadāwimādhāna</i> .
—	17	for <i>Sila-</i> read <i>Silā-</i> *
205	2	for <i>āganta</i> read <i>āganta</i> .
—	4	for <i>Kumbhālakamhā-</i> read <i>Kumbhālakamhā-</i> .
—	9	for <i>pāhāna</i> read <i>pāhāna</i> .
—	11	for <i>Kāritā</i> read <i>Kāritā</i> : for <i>raggāna</i> read <i>raggāna</i> .
—	12	for <i>Raggā sakāta</i> read <i>Raggā sakāta</i> .
206	1	for <i>yathāna</i> <i>āgāntāna</i> read <i>yathāyathāna</i> <i>āgāntāna</i> .
—	5	for <i>dhāna</i> read <i>dhāna</i> .
—	9	for <i>-kumbhāna</i> read <i>-kumbhāna</i> .
—	12	for <i>sakkhigāta</i> read <i>sakkhigāta</i> .
207	13	for <i>chirāṭṭhāna</i> read <i>chirāṭṭhāna</i> .
208	8	for <i>piṇḍapāna</i> read <i>piṇḍapāna</i> .
—	14	for <i>-paddhāna</i> read <i>-paddhāna</i> : for <i>Dighabāna</i> read <i>Dighabāna</i> .
—	37	for <i>Wangapādhāna</i> read <i>Wangapādhāna</i> .
—	38	for <i>Dighabāna</i> read <i>Dighabāna</i> .
209	1	for <i>chātāna</i> read <i>chātāna</i> .
—	3	for <i>kārya</i> read <i>kārya</i> .
—	4	for <i>-pāṭi</i> read <i>-pāṭi</i> .
—	5	for <i>-ādhāna</i> read <i>-ādhāna</i> .
—	12	after <i>tāna</i> add <i>it</i> .
—	14	for <i>pādhāna</i> read <i>pādhāna</i> .
210	1	for <i>pāna</i> read <i>pāna</i> .
—	10	for <i>-māṭi</i> read <i>-māṭi</i> : for <i>Amāṭi</i> read <i>Amāṭi</i> .

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| 210 | 30 | for Ambéduduga read Ambédugo. |
| 211 | 2 | for <i>umthaso</i> read <i>umthase</i> . |
| — | 4 | for <i>amanga</i> read <i>amangai</i> . |
| — | 5 | for <i>umthi</i> read <i>umthi</i> . |
| — | 7 | for <i>hama</i> read <i>hama</i> ; for <i>so pánate</i> read <i>so pánatō</i> . |
| — | 8 | for <i>uthā</i> read <i>uthā</i> . |
| — | 9 | for <i>umthi</i> read <i>umthi</i> . |
| — | 10 | for <i>-hama</i> read <i>-hama</i> . |
| — | 11 | for <i>hama</i> read <i>hama</i> . |
| 212 | 3 & 4 | for <i>goppa</i> read <i>goppa</i> ; for <i>purit</i> read <i>purit</i> . |
| — | 7 | for <i>umthā</i> read <i>umthā</i> . |
| — | 12 | for <i>umthā</i> read <i>umthā</i> . |
| — | 14 | for <i>Muni</i> read <i>Muni</i> . |
| — | 40 | for <i>Muni</i> read <i>Muni</i> . |
| 213 | 1 | for <i>gandha</i> read <i>gandha</i> ; for <i>upatthā</i> read <i>upatthā</i> . |
| — | 2 | for <i>-niya</i> read <i>-niya</i> ; for <i>edha</i> read <i>edha</i> . |
| — | 5 | for <i>umthā</i> read <i>umthā</i> ; for <i>dhama</i> read <i>dhama</i> . |
| — | 6 | for <i>umthā</i> read <i>umthā</i> . |
| — | 7 | for <i>umthā</i> read <i>umthā</i> ; for <i>umthā</i> read <i>umthā</i> . |
| — | 11 | for <i>umthā</i> read <i>umthā</i> . |
| 214 | 4 | for <i>Tāla</i> read <i>Tāla</i> . |
| — | 6 | for <i>kāra</i> read <i>kāra</i> . |
| — | 11 | for <i>umthā</i> read <i>umthā</i> . |
| 215 | 6 | for <i>umthā</i> read <i>umthā</i> . |
| — | 7 | for <i>umthā</i> read <i>umthā</i> . |
| — | 8 | for <i>umthā</i> read <i>umthā</i> . |
| — | 9 | for <i>umthā</i> read <i>umthā</i> . |
| — | 11 | for <i>umthā</i> read <i>umthā</i> . |
| — | 12 | for <i>umthā</i> read <i>umthā</i> . |
| 216 | 5 | after <i>umthā</i> add <i>umthā</i> . |
| — | 6 | for <i>umthā</i> read <i>umthā</i> . |
| — | 8 | for <i>umthā</i> read <i>umthā</i> . |
| — | 11 | for <i>umthā</i> read <i>umthā</i> . |
| — | 12 | for <i>umthā</i> read <i>umthā</i> . |
| — | 13 | for <i>umthā</i> read <i>umthā</i> ; for <i>umthā</i> read <i>umthā</i> . |
| — | 36 | for "This is the infant who stood in the relation of child of thy patron; read "This is thy patron's child;—thy lord being incarcerated. |
| 217 | 5 | for <i>umthā</i> read <i>umthā</i> . |
| — | 6 | for <i>umthā</i> read <i>umthā</i> . |
| — | 9 | for <i>umthā</i> read <i>umthā</i> . |
| — | 10 | for <i>umthā</i> read <i>umthā</i> . |
| — | 12 | for <i>umthā</i> read <i>umthā</i> . |
| — | 14 | for <i>umthā</i> read <i>umthā</i> . |
| — | 15 | for <i>umthā</i> read <i>umthā</i> . |

Page	line	
227	2	for <i>ganjī</i> read <i>gañchā</i> .
—	3	for <i>ruicha</i> read <i>-rugiha</i> .
—	5	for <i>-agnamhi</i> read <i>-angamahi</i> .
—	9	for <i>-parito</i> read <i>parito</i> : for <i>-suddhou</i> read <i>uaffou</i> .
228	10	for <i>-humdrako</i> read <i>humdrako</i> .
—	12	for <i>-chakkhanti</i> read <i>-chakkhano</i> .
—	13	for <i>pundbhayī</i> read <i>pundha so</i> .
229	11	for <i>wallōka</i> read <i>wallakka</i> .
—	5	for <i>chumbatan</i> read <i>chusōtān</i> .
—	11	for <i>-yattan</i> read <i>-guttan</i> .
—	13	for <i>dēpā</i> read <i>dipe</i> : for <i>paddati</i> read <i>paddati</i> .
—	33	for <i>north eastern</i> read <i>Eastern</i> .
230	9	for <i>ikō</i> read <i>-read</i> <i>ekōpawā</i> .
—	13	for <i>tanulatu</i> read <i>nasalā dātu</i> : for <i>gachigōmē</i> read <i>gōchī gāmē</i> .
231	1	for <i>stunrē</i> read <i>-stodré</i> .
—	3	for <i>baṇṇa</i> read <i>baṇṇā</i> .
—	4	for <i>ekōwa</i> read <i>ekakōwa</i> .
—	5	for <i>puna</i> read <i>pathi</i> : for <i>nibandhichā</i> read <i>nimantichā</i> .
—	8	for <i>parisa</i> read <i>parisa</i> .
—	9	for <i>katō</i> read <i>katū</i> .
—	10	for <i>tīrasamad</i> read <i>tīrasa samā</i> .
—	12	for <i>-dīnawā</i> read <i>-dīnawā</i> : for <i>nibandhā</i> read <i>nibandhā</i> .
232	4	for <i>chhina</i> read <i>chhina</i> .
—	5	for <i>manisāwahi</i> read <i>manisāwahi</i> .
—	11	for <i>nigghā</i> read <i>nigghā</i> : for <i>kitta</i> read <i>kitta</i> .
233	1	for <i>stapātō</i> read <i>stapātō</i> .
—	12	for <i>Maniā dūwē</i> read <i>Manidūwē</i> .
—	13	for <i>puṭhaviṭṭi</i> read <i>puṭhaviṭṭi</i> .
—	14	for who was the maternal uncle of the rājā Gōtābhayō and invoking him in the terms in which the king himself would use read To the said there (also called) Gōtābhayō, the maternal uncle of the king, addressing his invocations in the name of the rājā,
234	4	for <i>sanghassa dānāchīwaraṇ</i> read <i>sanghassaddā chāchīwaraṇ</i> .
—	6	for <i>narapatikā</i> read <i>narapatina</i> : for <i>hīṇadati</i> read <i>hīṇadati</i> .
—	7	for <i>bhāṭṭi</i> read <i>bhāṭṭi na</i> .
—	12	for <i>uṇe</i> read <i>uṇe</i> .
235	1	for <i>chādḍite</i> read <i>chādḍite</i> .
—	6	for <i>paṭṭā</i> read <i>paṭṭā</i> .
236	7	for <i>dhāmanācha</i> read <i>dhāmanācha</i> .
—	8	for <i>nehā</i> read <i>nehā</i> .
—	9	for <i>gīṇadati</i> read <i>gīṇadati</i> .
—	11	for <i>kūṇe</i> read <i>kūṇe</i> .
—	13	for <i>na</i> read <i>na</i> .
237	1	for <i>hāḍḍi</i> read <i>hāḍḍi</i> .
—	2	for <i>amāṇḍi</i> read <i>amāṇḍi</i> .

Page.	line	
237	8	for <i>Kāṭhāvatāmbi</i> read <i>Kāṭhāvattāmbi</i> .
—	15	for <i>Kambhālakā</i> read <i>Kambhālakak</i> .
—	31	for <i>Kāṭhāvatā</i> read <i>Kāṭhāvāṭā</i> .
238	4	for <i>nibbāṭṭā</i> read <i>nibbāṭṭāṇā</i> ; for <i>saddha</i> read <i>saddhā</i> .
239	7	for <i>maṇḍharyānāṇa</i> read <i>maṇḍharyānā</i> .
—	8	for <i>hāritā</i> read <i>hāritāṇā</i> .
—	9	for this verse read <i>Thīrasāṭṭha Mahindassa Samayindassa sūnāṇā sutvāṇa manasikā</i> is <i>paravattāṇa sabbānāṇā</i> .
—	11	for <i>adaggarichā</i> read <i>adagarichāṇa</i> .
240	4	for <i>gathā</i> . read <i>gathā</i> .
—	5	for <i>thīrasā</i> <i>akkā</i> read <i>thīrasāṇākkā</i> .
—	12	for <i>sāyāṭṭha</i> read <i>sāyāṭṭhā</i> .
—	15	for and keeping up, during the period of their detention, there, the mahādāna, read resident both in the town and at a distance; and keeping up a mahādāna, a spiritual comfort to all living beings.
—	23	for <i>Dhammasūlko</i> read <i>Asūko</i> .
241	0	for <i>Tassa amānāraḷḷhāṇā</i> read <i>Tassa amānāraḷḷhāṇā</i> ; for <i>raḍḍhaṇḍāṇi</i> read <i>raḍḍha</i> <i>ṭaṇḍāṇi</i> .
—	8	for <i>Abhayāṇa</i> was <i>maḷi</i> read <i>Abhayā</i> . <i>Tissavāṇa</i> ; for <i>idā</i> . read <i>idā</i> .
—	11	for <i>-ṭaṇḍhāṇi</i> read <i>-ṭaṇḍhāṇi</i> ; for <i>-piya</i> . read <i>-piya</i> .
—	12	for <i>maḍḍha</i> . read <i>maḍḍhā</i> .
—	25	for the village called Abhayāṇa, read the villages called Abhayā and Tissa.
242	9	for <i>akārā</i> read <i>akārā</i> .
—	11	for <i>Paṇḍarapuggaṇḍapīṭṭa</i> read <i>Paṇḍarapuggaṇḍapīṭṭa</i> .
—	14	after <i>jūvitaṇḍā</i> add <i>chā</i> .
243	2	for <i>maḍḍāṇḍā</i> read <i>maḍḍāṇḍā</i> ; for <i>saṇḍāṇa</i> . read <i>saṇḍāṇa</i> .
—	3	for <i>ḷuppa</i> <i>saṇḍāṇa</i> read <i>ḷuppaṇḍāṇa</i> .
—	6	for <i>kāṭṭhāṇḍāṇi</i> read <i>kāṭṭhāṇḍāṇi</i> .
—	9	for <i>saḍḍhāṇā</i> read <i>saḍḍhāṇā</i> .
—	18	for <i>chāṇḍāṇḍāṇā</i> read <i>chāṇḍāṇḍāṇā</i> .
—	15	for <i>sūḷāṇā</i> read <i>sūḷāṇā</i> .
244	1	for <i>ṇāḍā</i> read <i>ṇāḍā</i> .
—	4	for <i>sakhi</i> read <i>sakhi</i> ; for <i>ḍāḍḍāṇā</i> read <i>ḍāḍḍāṇā</i> ; for <i>ṭaṭṭhāṇā</i> <i>ṇāḍāṇā</i> read <i>ṭaṭṭhā</i> <i>ṇāḍāṇā</i> .
—	5	for <i>aragā</i> read <i>aragā</i> .
—	6	for <i>achchāḷāṇā</i> read <i>achchāḷāṇā</i> .
—	7	for <i>ḍāḍḍāṇā</i> read <i>ḍāḍḍāṇā</i> .
—	10	for <i>ṭhāṇḍāṇā</i> read <i>ṭhāṇḍāṇā</i> .
—	13	for <i>ḷayāṇā</i> read <i>ḷayāṇā</i> .
—	14	for <i>chāḍḍāṇā</i> . read <i>chāḍḍāṇā</i> .
—	20	for the delighted priest, read the priest, in the impulse of his own joy.
245	1	for <i>ḷuppaṇḍāṇā</i> read <i>ḷuppaṇḍāṇā</i> .
—	2	for <i>ḍāḍḍā</i> read <i>ḍāḍḍā</i> .
—	3	for <i>ḷiḷḷāṇā</i> read <i>ḷiḷḷāṇā</i> ; for <i>maḍḍāṇā</i> read <i>maḍḍāṇā</i> .

- | Page. | Line. | |
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| 243 | 4 | for <i>-upāṇiṣya</i> read <i>-upāṇiṣya</i> . |
| — | 19 | for <i>kaḍḍhānāṇi</i> read <i>kaḍḍhānāṇi</i> . |
| — | 13 | for <i>kaṇṭa</i> : read <i>kaṭṭa</i> . |
| 245 | 2 | for <i>nāṇā</i> read <i>nāṇā</i> . |
| 246 | 3 | for <i>kaṇṭāṇi</i> read <i>kaṇṭāṇi</i> . |
| — | 5 | for <i>yati</i> read <i>yati</i> . |
| — | 13 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 14 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 247 | 1 | for <i>piṭṭa</i> : read <i>piṭṭa</i> . |
| — | 3 | for <i>phāṇāṇi</i> read <i>phāṇāṇi</i> . |
| — | 4 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 24 | for <i>Sumana</i> read <i>Samana</i> . |
| 248 | 5 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 7 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 8 | for <i>yā</i> read <i>yā</i> . |
| — | 9 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>nāṇā</i> read <i>nāṇā</i> . |
| — | 10 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 11 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 12 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 13 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 249 | 2 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 6 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 10 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 11 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 12 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 27 | for sweeping them towards the margin (of the chāṇi), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank, read sweeping them aside, and "quickly escape into the wilderness; and providing himself with water in his chank he proceeding in his procession, justifying altar. |
| 250 | 3 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 8 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 11 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 251 | 2 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 4 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 5 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 8 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 10 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 252 | 3 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 8 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 10 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| — | 12 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 253 | 6 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |
| 254 | 4 | for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> : for <i>saṇḍāṇa</i> read <i>saṇḍāṇa</i> . |



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Page.	Line.	
234	6	for -yattiyē read -yattiyi: for hattiḥdrīkasi read hattiḥdrīkāsī: for -juyya- read -punnud.
—	8	for fwaḥ read fwa.
—	11	for Sāṭṭiṇā read Sāṭṭiṇa.
235	3	for -juyti read -jantī for Dīṇḍana read Dīṇḍana.
—	6	for nikkāṇa- read nikkāṇa.
—	8	for etthāhi read etthāṭṭi.
—	10	for āhiraḥ dannaḥ read āhiraḥ dannaḥ.
—	11	for bhujjittiyāṇ read bhujjittiyāṇ.
—	12	for vājāṇ read vājāṇ.
236	2	for Hant read Hatt.
—	3	for uḍḍiḥ uḍḍiḥannaḥ read uḍḍiḥ uḍḍiḥannaḥ.
—	7	for -gāṇḍa read -gāṇḍa.
—	10	for kaddra- read kaddra.
239	9	for āḍḍiyāṇaḥ read āḍḍiyāṇaḥ.
—	10	for āḍḍiyāṇaḥ read āḍḍiyāṇaḥ.
241	2	for uḍḍiḥ read uḍḍiḥ.



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